

A SEP 19469

CONTINUATION OF THE ANSWER TO THE

Scots Presbyterian Eloquence,
Dedicated to the *Parliament of Scotland*.

Being a Vindication of the Acts of that August Assembly,
from the Clamours and Aspersions of the Scots Prelati-
cal Clergy, in their Libels printed in *England*.

With a Confutation of Dr. M——'s Postscript, in Answer
to the former, proving, That it's not the Church of *Eng-
land*'s Interest, to countenance the Scots outed Clergy.

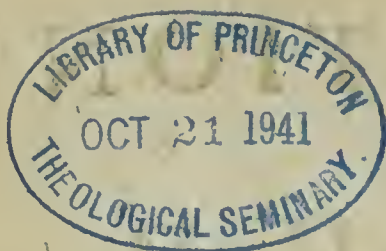
As also Reflections on Sir *Geo. Mackenzy's Defence of Charles
the Second's Government in Scotland*. And Instances on
Record of Sir *George's* Subornation against Sir *Hugh* and
Sir *George Campbel*, and the Laird of *Blackwood*, Presby-
terian Gentlemen.

Together with the Acts of the Scots General Assembly and
present Parliament; compared with the Acts of Parlia-
ment in the two last Reigns against the Presbyterians.

By *WILL. LAICK.*

George Ridpath

London, Printed in the Year 1693.



Pamph.
Pur. Coll.

Dedicated to the Rev. Mr. J. H. ...

... of the ... and ...

... of Dr. ...

... on ...

... the ...

... in the ...

T O T H E
S T A T E S of S C O T L A N D
in Parliament Assembled.

Most Noble Patriots ;

I Presume, but with that profound Respect which is due to such an August Assembly, humbly to implore your Protection to this rude and indigested, yet real Effort of true Love to my Country, and to you *Worthy Patriots* in particular, whom all honest-hearted Scotsmen look upon as *the Healers of our Breaches, and Restorers of our Paths to dwell in* : And therefore it is not possible for any Man who has a drop of true *Scots Blood* in his Veins, to hear your Authority impugned, and your Wisdom called in Question, without resenting it to the utmost of his Ability : And if, according to the common Opinion of some of our Neighbours, *Scotorum ingenia sunt præservida*, an Affront of that Nature is enough to make them boil over. Hence it is, that in a former Endeavour I could not forbear to besprinkle, *Scotico aceto*, some degenerate Monsters of our Country, who exposed to contempt, as much as in them lay, whatever Scotsmen account dear in things Civil and Sacred.

Had it been only a particular Party, or some such pack'd Clubs as disgraced the Name of Parliaments in former Reigns, and enacted such Laws as their present Majesties, with your Advice, have declared to be impious ; had it, I say been thus, the Matter might have been the more easily digested ; but to have a lawful and a freely elected Parliament of *Scotland*, charged in a Neighbouring Kingdom with a deliberate and malicious Lie, in an Act so unanimously resolv'd on and duly canvas'd, as was that of your Assembly, concerning the Nation's being first reformed by Presbyters ; and that therefore Presbyterian Government is most suitable to the Inclinations of our People ; I say, to have a Lie of that Nature charged upon you,

is a Piece of Impudence that none but the Party culpable could be guilty of. And yet, as if they had a mind to exhaust all the Treasure of the bottomless Pit at once, and to bankrupt the Malice and Falshood of Hell for ever after, they go on to charge you further, with lodging the Government of the Church, in the Hands of such blasphemous ignorant and immoral Beasts, as *Africa* never produced the like; and to aggravate your Guilt, would make our Neighbouring Nation believe, that at the same time you have turn'd out such a Generation of Ministers, as the Primitive Church would have been proud of for their Sanctity, and ador'd for their Learning. Thus those common Incendiaries, in their printed Libels, treat the Parliament of *Scotland*; which for the Antiquity of its Standing, and fulness of its Power, gives place to none in *Europe*. But it is not to be wondred at, most Noble Patriots, that that Party should treat you thus, seeing they hate your being any otherwise than to *serve as their Drudges, and devour the best and most industrious Part of the Subjects*; by which both you, and that Ancient Kingdom which you represent, were well-nigh entomb'd in Oblivion and Disgrace. It was that Party who changed a well-limited and regular Monarchy, into an absolute and uncontrollable Tyranny; that durst arrogate a Power to cass and annul your firmest Laws, and treat you with Contempt as perfect Slaves (a). It was that Party who robbed Christ of his Prerogatives Royal, to be Jewels in the Crowns of their Absolute Monarchs (b). It was that Party which robbed the People of their Consciences, to bring them to an absolute dependance on the Prelatical Mitres (c): And not only deprived you of the Property of your Houses (d), but denied you a safe Retreat into your own Hearts (e). It was that Party who rendred K. James the Sixth so much a Prelatical Bigot, as to the disturbance both of Church and State, and contrary to his Oath, to obtrude Bishops upon the Nation, and persecute the sincerest Protestants, while at the same time he indulged the Papists; and in fine, had such an aversion for his Native Country, that instead of seeing it once in three Years, for administering Justice according to his Promise, he never came to it but once after his Succession to the Crown of *England*; and instead of favouring his Church of *Scotland*,

(a) K. James's Proclamation. (b) Act of Supremacy. (c) Act for strict Conformity. (d) By frequent making them Garisons. (e) Extorting your Thoughts by Torture, and then hanging you for them.

land, which he pretended once so much to admire, he persecuted those who declin'd a Conformity with the Church of *England*. It was that Party who influenced *Charles* the First, though a Native of *Scotland*, to put such an intolerable Affront upon the Nation, as to demand their Crown to be sent to *England*; and afterwards to invade us with a formidable Army, designing an absolute Conquest, and in an unnatural manner to subject that Nation to his newly acquired Crown; which his Ancestors did so much disdain, that they maintain'd 300 Years War upon that Head with no small Glory. And how the Faction prevail'd with *Charles* the Second, to requite our Nation for making themselves a Field of Blood in Defence of his Title, is so fresh, that it needs not be recapitulated; and it is yet much more recent, how well *K. James* the Seventh rewarded us for owning his Right of Succession, when *England* had in a manner spued him out by the Bill of Exclusion; he, I say, rewarded us, by publishing such despotical Proclamations, as with an unparallel'd audacity, declared us Slaves to the perpetual Infamy of that Generation of Scotsmen, who were so tamely bereft of their Liberty, which our Noble Progenitors maintained against *Romans, Picts, Britains, Danes, Saxons, Normans* and *English*, for twenty preceeding Ages. So that I say, considering how the Prelatical Faction influenced those four Monarchs to treat our Nation, though they derived their Being and Honour from it; and were otherwise in many respects, *tantorum hand quaquam indigni avorum*. The Resolve of your August Assembly, that Prelacy was an insupportable Grievance to that Kingdom, deserves to be engraven in Pillars of *Corinthian* Brass; and that all Scotsmen (as no doubt many thousands will) should not only whet their Pens, but their Swords, in defence of it. It is that Party, who in this Reign, impugn your Authority, by procuring Letters from Court to command such things to the Assembly as by Law they are not obliged to comply with; and if they should have done it, could neither have been answerable to God nor *your Honours* for it, to pull down with their own Hands, that Hedg which he in his Providence, by your Act, hath set about the Church, in lodging the Government upon themselves, which no doubt the Wisdom of your August Assembly judg'd to be the best Expedient to secure the Peace of the Church; and yet for noncompliance, how did they procure the Dissolution and Reproach of that Assembly, to the manifest violation of your Authority; and that by the Advice of some English Courtiers and Prelats, as if they had a mind to homologate the Ancient Pretensions of that Crown and Church over yours,

and

and in the view of the World declare our Parliament and General Assembly not able to give Advice in our own Affairs, but fit to be over-ruled by a pack'd Club of another Nation : and shall they act thus *impune* to affront a Parliament, which Malice it self cannot say, as their Party did formerly of the English Parliament, That it is but a superfluous Tumour or Wen : for all who know our History, are sensible of the share which the Scots Parliaments have, from the first Constitution of our Government, been possess of, not only in the Legislative, but the Executive Power : and, if our Historians may be believed, laid the Foundation, and have often-times since regulated and limited the Power of our Monarchy ; and to the eternal Confusion of all those who would insinuate the danger thereof to Kingly Government, have, notwithstanding, preserved our Monarchy in a longer and more uninterrupted Succession than any Nation of *Europe*.

It is not unknown to your August Assembly what Convulsions the Prelatical Party have thrown the Kingdom into, since the first Intrusion of their Prelacy ; and how near the Ruine both of our Religious and Civil Liberties were effected, by their Concurrence with the Tyranny of the late Reigns, represented in your *Claim of Right* ; and therefore the World cannot but justify your Conduct in depriving them of any share of the Government of the Church, which they only seek, that they may undermine ; and tho they should comply with the Terms required in Law, yet their former Perjuries and contradictory Tests are but too shrew'd Causes to suspect their future Levity, which, together with the Disaffectedness they have generally evidenced to the present Government, demonstrates how dangerous it is to entrust them with the Conduct of Peoples Consciences. And what may justly render them hateful to all honest Scots-men, is the Obloquy and Reproach they have thrown here upon the whole Nation ; and their under-hand dealing with the high-flown Church-of-*England*-Party, who have a Heart-hatred at our Country and Religion ; and have treated you with so much Contempt, that tho you mov'd for an Union, and his Majesty was graciously pleased to back it, they disdain'd to give him any Answer, as thinking you unworthy of a Politick or Temporal Union ; and yet they would be at forcing you to an Ecclesiastical and Spiritual Union, which if they could effectuate, the World must allow that they ought, in the next place, to beg us for Fools, who could believe that they have a Kindness for our Souls, who have none for our Bodies. Yet this is the Party that our Prelatical Country-

Country-men do so much court and make Application to, while they slight Scots-men who are authoriz'd to represent our Affairs: So much have they divested themselves of all natural Respect to their Country, that if their Prelacy live, they care not tho the Name and Fame of *Scotland* die: and that they may effectuate their Designs, there's no doubt but they will be forming Parties in your August Assembly, and make many fair Pretences of desiring Liberty only to exercise what belongs to their pretended indelible Character of Pastors, and promise to undertake nothing to the Disturbance of the publick Tranquillity: But their worming themselves in by degrees in King *James* the VIth's time under fair Pretences, and then overturning all when they had opportunity, is a sufficient Caveat to beware of them, as inwardly ravening Wolves, tho outwardly they appear in Sheeps Cloathing. Your August Assembly cannot so soon have forgot that the Nation was almost totally ruined, your Counties invaded by savage Highlanders, your Tenants murdered, and Families impoverish'd, your Houses plundered, your Wives, Daughters, and Relations ravish'd, your selves and tender Infants exposed to Wandring, Hunger, Nakedness and Cold, and all the Miseries and Oppressions which you groan'd under in the late Reigns, both as to Soul and Body. I say your Honours cannot certainly have forgot these things, so far as to be prevail'd upon by any Insinuations whatever, again to deliver up your bleeding Church and Country into the Hands of that Faction, lest the latter end be worse than the first.

There's no cause to fear a Rupture with *England* on that account. The good Church-of-*England*-Laity, and not a few of their Clergy, have incurred danger enough from their high-flown Tantivies, and have smarted sufficiently under their Doctrine of Passive Obedience, to make them cautious and willing to secure themselves from their Fury, so far will they be from concurring with them against you.

The chief Arguments used here for re-admitting the Prelatical Clergy are, That it will contribute to his Majesty's Interest, and please the Church of *England*, and supply the vacant Congregations. As to the first, How it can promote his Majesty's Interest to disoblige the greatest part of *Scotland*, and all the Dissenters in *England* and *Ireland*, is beyond the reach of Mankind to determine.

2. How it can be supposed that a Party, who have hitherto witnessed so much Rancour against his Majesty's Person, Family and Government, as the Scots Episcopal Clergy have done, is only to be answered by those who can swear contradictory Oaths, as our Curats did in
their

their infamous Tests, &c. As to the second, That it will please the Church of *England*; it may easily be answered, that we do not owe them so much Kindness; and if we did, we must first know what that Church of *England* is that we must oblige; for hitherto she hath been an *individuum Vagum*, that no body knows where to find, it being as difficult to define her, as to make a Coat for the Moon. Her Doctrinal Articles are own'd by us, and all good Protestants; but that is not the Characteristick of the Church of *England*: for in the late Reigns Passive Obedience and Nonresistance were her *Shibboleth*; but now she hath renounced those Doctrines, by acting diametrically opposite to them. And for a Character of the Church of *England* in this Reign, we cannot certainly have it better than from a Vote of the last House of Commons, who resolved on an Address of Thanks to his Majesty for the Care he had taken of the Church of *England*, in the Alteration which was then made in the Lieutenancy of *London*; and that was, because by the ill Advice of a certain Prelate and others, the Military Power of the City was lodg'd in those who had surrendered her Charter, and dipp'd their Hands in the Blood of my Lord *Russel*, Colonel *Sidney*, Alderman *Cornish*, &c. and contributed to the Arbitrary Methods of the late Reigns: And because this is but one half of the Parliament, let's look into the higher House, and there you will find, that according to the opinion of none of the least Church-of-*England*-Men, when the Act pass'd for depriving the Nonjurant Bishops, it was look'd upon as a fatal Blow to the Church of *England*. So that in plain terms, the Jacobite Party is what that Faction means by the Church of *England*. And as a Commentary upon the Text, let's but consider the main Engine which they have made use of to quash the Discovery of all Plots against the Government, and we shall find that it was by giving out those Discoveries as the Efforts of Republicans and Dissenters against the Church of *England*; and if we look nearer home, and consider how it comes to pass that such Men are advanced to the highest Places in the Scots Government, who were the Contrivers, Enacters, and bloody Executioners of those Laws which your August Assembly hath declared to be impious, we shall find it to be done by the Interest of that Party in the Church of *England*. If we consider further, whence it is that those who betray'd our Army, murder'd our People, and plotted the Destruction of your Convention, escape unpunish'd, you will find it to be by the Procurement of the aforesaid Party. Now all these things being considered, it will easily appear,

appear, whether it be your Interest to oblige this Church or not. Or, if we take her according to the general Acceptation of *Bishops* and *Ceremonies*, the Vote of your August Assembly concerning Prelacy, your Act establishing Presbytery as most agreeable to the Word of God, and the Opposition made to the Ceremonies by our Country in *Charles* the First's time, will speedily determine the case. And it will yet appear less reasonable to oblige that Church, so taken, if we consider, that those of her own Communion, and the best of them too, look upon both Bishops and Ceremonies to be indifferent, and not of Divine Institution, as may be seen by the Writings of Mr. *Hickeringil*, Counsellor *Stephens*, and *Stillingfleet's* *Irenicum*. So that in effect, the best of the Church-of-England-Communion are embark'd in the same Bottom with your selves, and the common Enemies of both call them Presbyterians as well as you, and treated them accordingly in the late Reigns: So that from that worthy part of the Church of *England*, who are Men of good Lives, and keep firm to the Doctrine of their Church, you need fear no Opposition; for to do them Justice, they are as zealous for the Protestant Religion as any, and never join'd in persecuting their Brethren of a different Opinion.

To what they pretend of supplying the vacant Churches, may speedily be replied; The Assembly hath declared their Willingness to employ such of them as are Godly and Orthodox. And as for others, the good old way of our Church in the Reformation (when Ministers were scarcer than now) of appointing Men to preach by turns to those vacant Congregations till they can be otherwise supplied, is the much safer and better Expedient, than to entrust such Men with the Charge of other Peoples Souls, who have discovered so little care of their own, and whom in your Wisdom you objected against as the great and insupportable Grievance of the Nation. Nor have you any such Encouragement from their former Success to imploy them again: and if it shall seem good in your Eyes to go on as you begun, and encourage a Reformation, such of our Country-men as are abroad, will be the sooner prevail'd with to come home; and others to prosecute their Studies, to adapt them for the Ministry, and fill up the Vacancies; for it cannot be hid from your Illustrious Assembly, that the intrusting the chief Enemies of the Presbyterians in the Government, is a great Discouragement to all that wish well to our Church or Country; and

administers but too just cause of Suspicion, that we must either be imbroil'd in a Civil War, or return to our former Bondage, which nothing but your Care, with his Majesty's Assistance and God's Blessing, is able to prevent.

Your Honours may perhaps be inclin'd to think, that there is too much Gall in my Pen against our Prelatical Clergy; but such of your Number as have been lately at *London*, cannot but know what an Odium they have endeavoured to bring upon the Country in general, and your August Assembly in particular; insinuating, *That you are neither the True nor full Representatives of the Nation, and but a meer surreptitious Faction got together by the Opportunity of tumultuous Times; and that you neither acted from a Principle of Honour nor Conscience, but did only what you thought would be pleasing to the Prince of Orange.* And hence they have used their utmost Endeavours to have you Dissolv'd, by the Interest of the high-flown Prelatical English Courtiers, to whom they represent you in the blackest Colours, which their Malice or Wit can invent: And not only so, but they make use of your Name, as the Turkish Slaves do those of their Barbarous Masters from whom they have escaped, to move those of the Church-of-England-Communion to open their Purses, pretending that you have turn'd them out in a barbarous and illegal manner, or that they have had such and such Indignities and Affronts put upon them. And thus they beg from one Clergy-man to another, and spend what they get at Taverns and Ale-houses; or sitting up whole Nights at Cards, particularly at *Mills in Westminster*, or *Hutchinsons in the Hay-Market*: and when their Stock is spent, renew the begging Trade, or else troop about the Country, and with their stol'n Sermons, or railing Invectives against the Government of *Scotland*, both in Church and State, insinuate themselves into the Adorers of Bishops and Ceremonies; for the latter of which, though they exclaim'd against them at Home, they profess themselves to be mighty Zealots Abroad: and thus they disseminate their Poison in our Neighbouring Nation, by their lying Tongues and blasphemous Pamphlets. So that hence your August Assembly may have a sufficient view, whether it be safe to reintroduce such Men into the Church, who have given up themselves to all manner of Villanies, and are become Devotoes to those unscriptural Ceremonies, which occasion'd the fatal War in *Charles the First's Time*; and have moreover evidenced such Levity

vity and Unstedfastness both in imbracing & rejecting them at Home; since the Revolution, that it's visible they are not acted by Principle, but Interest; and that their Interest has been always contrary to what your August Assembly hath now espoused, both as to Policy and Religion, is so evident, that whoever casts but an Eye upon the History ever since they were obtruded upon the Nation, may soon be convinc'd of it : Or by a shorter view, if they please but to read the Grievances which you desired to be redressed by their present Majesties, of which the Bishops and Clergy were for the most part Contrivers, Promoters and Actors. And we may the better be satisfied what those Men who now sollicite for a Share in the Government of the Church, do chiefly aim at, both as to that and the State, if we do but consider that their principal Converse is with the Jacobites in *England*, and that the chiefeft of their Friends are none of the best Williamites in *Scotland*.

It's not unlike that your Honours may be accosted with this amongst other Arguments, that admitting those Men to a share of Church-Government, will gratify the King to whom you are so much obliged, which of it self is an impeachment of your Wisdom; for none can so well know the Interest of *Scotland* as a free chosen Parliament, who are consequently fittest to give the King Advice : And seeing the Interest of all good Kings, and their People, is one and the same, that ought to be most grateful to the King which is so to the People, and what that is you have already declared. It is obvious to those that know our History, that ever since the Reformation, the Church of *Scotland* hath claim'd a Right of Calling and Adjourning her own Assemblies, *pro re nata*; and what dismal Consequences the Invasion of that Privilege hath been attended with, to those Kings and Grandees who have attempted it, is so well known, that it cannot easily be forgot. And whether King *James* the Sixth's Curse hath not taken place upon those of his Successors who invaded the Church, the Revolutions of the Crown have sufficiently witnessed : and if the Hand of God hath not been remarkably seen in punishing those Great Ones who were their Tools, let the Ruin of their Families from time to time declare. Nor hath the Nation escap'd punishment for the Treachery of their Representatives, God having been justly provok'd to give them and their Liberties to be swallowed up by those very Men whom they would needs set upon his Throne, and into whose Hands they

betray'd the Liberties of the Church, of which your own Claim of Right is a speaking Monument: and seeing there is no doubt but your August Assembly had valuable Reasons for abolishing the Supremacy, it's an Affront to your Authority to demand its Restitution: Its being possess'd by the Church, can bring no Damage to the Crown; for Presbyterians are known to have as good, if not a better Opinion of his present Majesty, than any other of his Subjects; and all Men of Sense must needs take it for a Proof of it, that they sollicite for such good Laws in his Reign, as may secure them from the danger of others. And seeing our Church-men are subject to the Laws, and never did refuse to assemble at the Call of their Kings, and to give an Account of their Affairs, it's but equal to leave them in the Possession of that Liberty of calling Assemblies, concerning their own Matters, which the Church was possess'd of before ever there was a Christian Magistrate, if the 15th of the *Acts* be the Word of God. And certainly he who promised that Kings should be Nursing-Fathers, did never intend that they should be Step-Fathers, to rob the Children of what is their due.

As for the Calumnies of your Church-of-England-Enemies, it is easy to stop their Mouth with *Argumentum ad Hominem*; their Carriage to K. James the Seventh, proclaims their unshaken Loyalty. And for your own Episcopal Party, all the World knows that they and their Kings together, did so tyrannize over your Bodies and Souls, that you durst scarcely plead a Property in either. And if the Church of *England* must be pleased, which is the *Achillean* Argument used by the Party, we can justly answer the peevish Lady, as the young Crab did the old One, *I præ Mater & ego sequar*. Let's see how careful she will be to testify her Gratitude to his Majesty, in taking off the Test, and taking in Dissenters to the Church, which will but just make them even with us; and then, and time enough then, because we are the oldest Nation, we may think which way to make the next Advance: for as we have got the Precedency, it's but reasonable we should keep it; for I know so much by my self, that Scotsmen love to go, but neither to be driven nor dragg'd.

I cannot but acquaint your Honours, that since the writing of what is above, the Jacobites here are mightily elevated, and big with

with hopes of seeing you all in Confusion, and the Nation in a Flame, by the Designs which they give out to be on foot amongst you, of lodging the Power of Calling and Dissolving Church-Assemblies in the Magistrate alone, and depriving the People of the Right of chusing Ministers; by which means they are so bold as to say, That they hope not only to see Prelacy gradually reintroduced, but their late Monarch reinthroned: And that they may accomplish these Designs, will insinuate themselves into both Parties; and are very confident, that the Result will answer their Expectation for a speedy Reestablishment, of Prelacy at least; these Measures, as they give out, being concerted with English Prelats, who have form'd a Party among you for their Designs. But as they have hitherto reproach'd your Proceedings, there's no doubt but this is a Calumny from the same Forge, by which they would Ridicule your Authority, and represent you to the World as Men of no Principle nor Solidity, but such as will make your self Transgressors, in building again what you have already destroy'd. But may the God and Father of our Lord Jesus Christ direct your Counsels, so as to issue in the Comfort of his Church, Peace of the Nation, and Confusion of those your black-mouth'd Enemies, who are engaged in an Interest, not only distinct from, but altogether destructive of yours: Of which there's no room to doubt, if we consider the following Address of the Representatives of their Church, which they have endeavour'd to perform on all Occasions; and as they have never yet revok'd it, we need not doubt but that the Party are still of the same mind.

The Address of the Archbishops and Bishops of *Scotland* to the late *K. James*, upon the News of the Prince of *Orange's* Undertaking, *November the 10th, 1688.* Vid. *Gazette*, *Numb. 2398.*

May it please your most Sacred Majesty,

WE prostrate our selves to pay our most Devote Thanks and Adoration to the Sovereign Majesty of Heaven and Earth, for preserving Your Sacred Life and Person, so frequently exposed to the greatest Hazards, and as often delivered, and You miraculously prospered with Glory and Victory, in Defence of the Rights and Honour of Your Majesty's August Brother, and of these Kingdoms; and that by his Merciful Goodness the Ragings of the Sea, and Madness of Unreasonable Men, have been stilled and calmed: And Your Majesty, as the Darling of Heaven,
peaceably

peaceably seated on the Thrones of your Royal Ancestors, whose Long, Illustrious and Unparallell'd Line, is the greatest Glory of this Your Ancient Kingdom.

We pay our most humble Gratitude to Your Majesty for the repeated Assurances of Your Royal Protection to our National Church and Religion, as the Laws have established them; which are very suitable to the Gracious Countenance, Encouragement and Protection Your Majesty was pleased to afford to our Church and Order, whilst we were happy in Your Presence amongst us.

We magnify the Divine Mercy in blessing Your Majesty with a Son, and us with a Prince, whom we pray Heaven may bless and preserve to sway Your Royal Scepter after You, and that he may inherit with Your Dominions the Illustrious and Heroick Vertues of his August and most Serene Parents.

We are amazed to hear of the danger of an Invasion from Holland, which excites our Prayers for an universal Repentance to all Orders of Men, that God may yet spare his People, preserve Your Royal Person, and prevent the Effusion of Christian Blood, and to give such Success to Your Majesty's Arms, that all who invade Your Majesty's just and undoubted Rights, and disturb or interrupt the Peace of Your Realms, may be disappointed and clothed with Shame; so that on Your Royal Head the Crown may still flourish.

As, by the Grace of God, we shall preserve in our selves a firm and unshaken Loyalty, so we shall be careful and zealous to promote in all Your Subjects an intrepid and stedfast Allegiance to Your Majesty, as an Essential Part of their Religion, and of the Glory of our Holy Profession, not doubting but that God in his great Mercy, who hath so often preserved and delivered Your Majesty, will still preserve and deliver You, by giving You the Hearts of Your Subjects, and the Necks of Your Enemies. So pray we, who, in all Humility, are,

May it please Your Most Sacred Majesty,
Your Majesty's most Humble, most Faithful, and
most Obedient Subjects and Servants.

Edinburg, Nov. 3. 1688.

Signed by.

The Lord Ar.Bp of St. Andrews.	The Lord Bishop of Brechen.
The Lord Archbishop of Glascom.	The Lord Bishop of Orkney.
The Lord Bishop of Edinburg.	The Lord Bishop of Marray.
The Lord Bishop of Galloway.	The Lord Bishop of Ross.
The Lord Bishop of Aberdeen.	The Lord Bishop of Dumblane.
The Lord Bishop of Dunkell.	The Lord Bishop of the Isles.

Pardon

Pardon my Freedom, most Noble Patriots ; God the Searcher of Hearts, knows what Veneration I have for your August Assembly, as Representatives of the ancientest Kingdom upon Earth : I own that your Wisdom and Authority sets you above the reach of Dictates ; nor is any thing here intended as such ; for if the Case would admit it, I am far from the Vanity of thinking my self able to do it, but cannot forbear to contribute my poor Mite towards the Vindication of what you have already done, and to put you in mind how much your Wisdom is vilified, and your Authority impugn'd amongst Strangers, which I have the opportunity of knowing better than many of the Members of your August Assembly. And at the same time to inform your Honours, that the Authors are our Prelatists, a Set of Men whom you voted to be the insupportable Grievance of the Nation ; and certainly not without very good Reason, seeing they had in a great measure obscured the Glory which our Gallant Ancestors had acquired by their noble Defence of the Liberties of their Country from Tyrants at home, and Enemies abroad, and particularly *Rome*, both Pagan and Popish. May the God of Heaven and Earth pour out his best Blessings upon you in general, and incline your Hearts, with of that your Heroick Sovereign, to what may be best for the Good of the Nation, and the Glory of his Name.

The Badness of the Copy, and the Distance of the Author from the Press, has occasion'd many *Errata's*, the most considerable of which the Reader is desired to amend, as follows, because they mar the Sense.

PAge 17. line antepenult. dele *so*. P. 23. l. 7. read *asperius*. P. 27. l. 32. dele *sense*. P. 33. l. 33. read *to make no scruple*. Ibid. l. 34. r. *and therefore ought not to be believed*. P. 34. l. 1. r. *another denies it*. Ibid. l. 7. r. *Friends*. Ibid. l. 19. r. *and you apply it to all in gross*. Ibid. l. 21. r. *warily*. P. 35. l. 24. r. *Lords of the Jusiciary*. P. 36. l. 3. dele *is*. Ibid. l. 7. r. *and yet owns*. Ib. l. 23. r. *and I am*. P. 38. l. 1. dele *your self*. Ibid. l. 17. r. *inauspicious*. P. 40. l. 27. r. *would they allow*. P. 41. l. 9. r. *disaffected, for dissatisfied*. P. 51. l. 25. dele *and*.

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A FURTHER
 ANSWER
 TO THE
 Scotch Presbyterian Eloquence,
By way of Animadversion on Dr. M.---
As Postscript in Answer to the first.

BEFORE I take the Doctor to task, I think it necessary to answer the Objections made by Friends against my first Essay ; which are, That the Stile is too Satyrical, the Instances at the latter end too Fulsome ; and that their Book deserved no Answer, as carrying its Confutation in its Forehead. I reply, That as to the sharpness of the Stile, none who read, or consider what they wrote, can think they ought to be otherwise treated : So that I shall for once make use of the Tinker's Apology to a Farmer, who quarrelled him for striking his Dog with the sharp End of his Staff, alledging that it had been sufficient to have beat him with the Blunt. *Yes, says the Tinker, when your Dog runs at me with his blunt End, I shall use the blunt End of my Stick ; but when he runs at me with his sharp End, give me leave to be as sharp with him.* Not that I would justify the rendring of Railing for Railing, which I acknowledg to be contrary to our Saviour's Command, but I submit it to the Judgment of Divines, Whether answering Lies with Truth, and making the real Infamy of him appear, who endeavours, by forg'd Accusations, to take away my good Name, be a Breach of that Divine Precept ? So that while the Matters of Fact

wherewith they are charged, hold true, the Reflections upon them, and Epithets given them, can never be justly quarrelled ; and therefore I would entreat my Friends to be sparing of their Censures : for while the Memory of *K. Charles* the Second, or *K. James* the Seventh endures ; and till Time, the consumer of all things, hath eat up their Parliament-Rolls, it will hold an undeniable Truth, That the Prelatical Party of *Scotland* are Persecutors ; and that in denying the same, they have made themselves notorious Liars.

2. So long as it appears by the same Acts, that they imposed and took a contradictory Test, so long will it hold that they are perjur'd themselves, and chargeable with the Perjury of others.

3. So long as it remains in the Records of Council, that they ordered Men to be killed, without any Trial or colour of Law ; or so much as with an Exception, Whether they resisted or not resisted ; so long will it hold that they are bloody Murderers.

4. So long as the Records of the last General Assembly of the Church of *Scotland* remain, it will appear, by their Evasions, Answers, and disingenuous Refusals, to declare their abhorrence of Arminianism, Socinianism and Popery, that they are Fire-brands in the Church, and Incendiaries in the State.

5. So long as any of their villanous Libels, called *The Scotch Presbyterian Eloquence*, exist, wherein they charge Holiness with Deformity, God with horrid Decrees, and mock at Seriousness and Piety, so long will it be evident that they are Blasphemers.

6. So long as that scurrilous Address of their Bishops against the Prince of *Orange* ; their opposing him in Parliament ; their refusing to pray for him, or swear to him now he is King, and the legal Procedure against them on the said accounts are on Record, so long will it appear that they are Rebels.

7. So long as their bloody Acts of Parliament, and barbarous Execution of those Acts against us, and our gentle Acts of Parliaments, and moderate Execution of those Acts against them are upon Record, so long it will appear that they are infamous Liars, in asserting, that we treat them more barbarously than they treated us.

8. So long as the West of *Scotland* (which was the principal Scene of those bloody Tragedies) has a Being, so long will it appear that they were barbarous.

So that I hope all Men of common Sense, perceive that there's no denying the *Consequence*, without denying the *Precedent* ; which they
can

can never do so long as any Records have a Being in *Scotland*; and therefore I refer it to the impartial Reader, whether they do not deserve to be sharply treated.

To the fulsomness of the Instances I reply, That indeed such things are not fit to be named amongst Christians as a Subject of Conversation: but seeing they charge our Ministers with Impurity of Life and Doctrine, I hope it may be allowed in such a case to expose their really vitious Practices, in opposition to what they have forged against us; and seeing the thing is in a manner juridical, and they the first Aggressors, it was but necessary for our own Justification, to display them in their own Colours. However, if any thing either in this Particular, or others, be offensive, let the Blame rest upon me alone; for I solemnly declare, that I neither had the Commission nor Connivance of my Party to write what I did, only some particular Persons and Laicks like my self, gave me most of the Passages now found fault with. But e're I leave this Subject, let me add, that I humbly conceive my Foundation to be very solid, whatever Blemish there may be in the Superstructure, seeing the present Parliament of *Scotland*, when a Convention, passed such a Vote, That their Bishops and Clergy were the great and insupportable Grievance of the Nation, for which no better ground can be assigned than their Profanity, Persecution and want of Piety. So that I have only made out by Particulars, what they charged them with in general: and therefore seeing I only spoke the truth, to vindicate those who were falsely accused, and not to gratify the profane Palat of the Age, I hope I may have some grains of Allowance, it never being reckoned a fault in any Evidence, to repeat the Blasphemies of the Atheist, or the Treason of the Traitor: nor can Religion be a Sufferer by the exposing of those Men, any more than it was by stigmatizing of the Scribes and Pharisees as Hypocrites.

As to the last Objection, That it deserved no Answer because confuted by it self; I reply, That in *Scotland* it's true, but here we are not known: and being represented as the worst of Men, and greatest of Barbarians to those of the Church of *England*; that Atheistical Vomit was greedily lick'd up, and by many believed; so that their Pamphlets spread, and were mightily hugg'd by such as are enraged at our abolishing Prelacy, and by the Jacobites who thence took occasion to reflect upon his Majesty for settling such a monstrous Church in *Scotland*, that they might render him odious to the Church of *England*. I cannot mention it without Concern, that those who are able to defend our Church and Country, are so unwilling to

write ; and when they do, that they let the Adversary triumph so long before they reply. If it must be so, I wish that they would oblige some of their Friends here with Hand-Granadoes, to keep the Enemy in play till they come up with their Mortar-pieces.

Before I take the *Postscript* in hand, I find it needful to make it evident to the World, that Presbytery cannot be over-turn'd in *Scotland* without the Subversion of our Religious and Civil Liberties ; and consequently that our Scots Episcopalians are Enemies to the present Government, and French Incendiaries, or at least such a Crew as would sacrifice all that is dear to us, as Men and Christians, to their own private Resentments.

i. It is very well known, and too lately transacted to be forgotten, that the States of *Scotland* in their *Claim of Right* did demand the Abolition of Prelacy, as contrary to the Inclination of the Generality of the People ; on which Condition, amongst others, their Majesties accepted that Crown ; and in pursuance of their Promise have by Act of Parliament, abolished Prelacy since, and established Presbytery in *Scotland*, as most agreeable to the Word of God, as well as the Peoples Inclinations. Then if their Majesties should be prevailed upon (which blessed be God there is no cause to fear) to act contrary to their solemn Oaths, and the *Claim of Right*, they must needs see that the People of *Scotland* would have ground enough to plead a Breach of the Original Contract ; nor could the Church of *England* for shame condemn them, seeing they made use of the same Plea in their Convention and Parliament against King *James*. And in the next place, let them but consider, that upon the same ground this, or any other King may as well break with them, and invade the Constitution of their Church, which by the Coronation-Oath they have bound him to maintain : And whether *Charles* the Second, after he was by them perswaded to break his Oath to the Presbyterians in *Scotland*, made any greater Conscience of maintaining the Civil and Religious Liberties of *England*, I appeal to themselves. And therefore seeing by that excessive Power which they gave their Kings in things sacred, meerly to destroy the Presbyterians, they found at last that they had put a Rod in their Hands to whip themselves ; I think they should be cautious how they play that Game over again. I do not write this, as having any suspicion that their Majesties are so weak as to be prevailed upon to alter the Church-Government in *Scotland*, but meerly to let the World see, that they who sollicite them to it, are their greatest Enemies, and design to shake their Throne ; and that it is not the
Church

Church of *England's* Interest to countenance our Scots Prelatists, nor to importune their Majesties on that Head.

If what is already said be not enough, I would earnestly intreat all sober Church-of-*England*-Men to consider what were the Consequences of their meddling in our Affairs, and incensing King *Charles* the First against the Presbyterians, in favour of our Runnagate Prelates, and their Hirelings. And seeing like Causes may have the like Effects, they would do well to beware. It is not unknown that *Scotland* is a distinct Nation, and ought to be govern'd by their own Laws and Councils; and therefore it must needs be an Invasion of the Rights of *Scotland*, for English Ministers of State, and Prelates to meddle, or give Counsel in Scottish Affairs when not call'd to it. And I cannot but think that all reasonable Men will easily grant, that the Parliament, and General Assembly of the Church of *Scotland*, are better Judges of what is expedient for that Nation, than a few English Ministers of State, or Prelates; and that both of them have reason to reject what Directions or Injunctions come from such a Mint. And I would put it to the Consciences of all judicious Church-of-*England*-Men, how they would take it if the King were in *Scotland*, that any of the Dissenting Ministers who are really injured, as those who preached at St. *Hellin* and *Hinley* Chappels in *Lancashire*, or the whole of them, because denied a Comprehension, should fly thither, and by their Interest with Scots Presbyterian Ministers of State and Preachers, importune his Majesty to have the Constitution of the Church of *England* overturned, and procure Orders to have such and such Ministers planted in Churches, tho they refuse to satisfy the Law. I say, in such a case I appeal to their own Consciences how they would take it, whether they would reckon themselves obliged to obey, or if they would not complain that their Rights were invaded, and demand Satisfaction of such Ministers of State, &c. as Incendiaries and Disturbers of the Harmony between King and Subjects? I believe verily they would, and that not without good reason, tho I am sure the case is much stronger on our side still: for the Dissenting Ministers of *England* are all of them Loyal to his Majesty, willing to swear Allegiance, and pray for him; but so are not our Scots Prelatists. And besides, his Majesty is really the Head and Fountain of all Power in the Church of *England*, who have not only their Temporal Baronies and Honours from him, but are nominated to their Bishopricks by him: but so it is not in *Scotland*, where he hath divested himself of the Supremacy, and neither bestows Lands nor

Honours

Honours upon Church-Men. Then the case being so, the Golden Rule, which commands us to do as we would be done by, should oblige English-Men not to meddle with our Church, no more than they would have us to meddle with theirs; and if the Parliament of *Scotland* do pass over what of that Nature is already done, it's not to be supposed that the Red Rampant Lion is become so much a Calf as not to roar sometime or other, and make the fattest and proudest of the Beasts in the Field to tremble, as erst of old; but I hope and pray that God will avert both the Cause and the Effect. The English Bishops did not gain so much by the the last *Bellum Episcopale* against us, that they need to be fond of another; and we doubt not to find as much Justice from the Parliament of *England* now as we found then, and have no reason to doubt but King *William* would be as ready as *Charles* the First, to deliver up his Ministers to the Law, if it should be made appear against them that they have been meddling too much in our Affairs.

I know that our Scots Prelatists possess the Church of *England*, that we think our selves obliged to endeavour the Extirpation of their Hierarchy, and upon that account prevail with them to endeavour our Subversion.

But I would earnestly beg all moderate Men to weigh the following Answers.

1. That the reason of entring into that solemn League and Covenant, was the Fury which the English Prelates evidenced at that time against the Church of *Scotland*, having excommunicated the same in all the Churches in *England*, forced a Service-Book upon us more exceptionable than their own; and in Conjunction with Papists, enabled *Charles* the First to raise 30000 Men against us, when the Parliament of *England* refus'd to concur with him, in-somuch that that Expedition was called *the Bishops War*. But blessed be God his present Majesty is far from any such Attempt, and the English Bishops, the chief of them at least, are Men of more Moderation: So that there is no such cause for us to endeavour the Overthrow of their Hierarchy.

2. That the Scots Presbyterians do not at all think themselves obliged, by that Covenant, to endeavour a forcible extirpation of the English Prelacy, but in Concurrence with the Parliament of *England*: and therefore so long as they have not their Call to the Work, the English Prelacy is in no Hazard; and the best way to keep so, is for the Church of *England* to carry modestly, and neither to meddle with us, nor give their own Parliament occasion to
make

make such a Vote against them, as the Parliament of *Scotland* made against our Bishops, *That they were the great and insupportable Grievance of the Nation*: so that they have their Safety in their own Hand. But if they should be so infatuated to proceed as they began, in relation to the late General Assembly of the Church of *Scotland*; or if they be such Fools, as to concur to the stifling of all Plots against his Majesty as hitherto, because so many of their own Communion are concerned in them, let them blame themselves for what will be the unavoidable Consequences, soon or late: for the Church-of-*England* Laity are too good Protestants and Englishmen, to be always led by the Clergy, or continually hood-wink'd, and not discover the Plots carried on against the State, under pretence of Zeal to the Church; of which me-thinks the Hot-headed Clergy should take warning, seeing they may easily perceive how little Ground their Passive Obedience had gain'd, when the honest Church-of-*England* Laicks found themselves in hazard by K. *James*, as to their Liberties and Religion.

Next I would earnestly beg, that they would consider how the Faction, under a pretence of Zeal for the Church, and against Presbytery, screw'd up the Prerogative to such a height, that Englishmen had very near lost their Liberty and Property. It was this mistaken Zeal that threw out the Bill of Exclusion, surrendred the Charters of Corporations, enabled the King to pack Parliaments, pick Juries, and cut off whomsoever he pleased, under pretence of Law. It was this mistaken Zeal, that brought the late Reign, and all the direful Effects of it, which we have already felt, or are still impending upon us. It was this mistaken Zeal which delay'd his present Majesty's Access to the Throne; gave the Enemies opportunity to ruin *Ireland*, raise a Rebellion in *Scotland*, and Plot, as they do still, in *England*; And shall we never be aware of it? Me-thinks that if the Church of *England* compared Things past and present, She might easily perceive that this intemperate Heat against Presbytery, doth naturally issue in Popery and Slavery; and that she has much more reason to unite, for Defence of the Protestant Interest, and her own Doctrinal Articles, with the Church of *Scotland*, than by espousing the Cause of a few profligate or traiterous Clergy-men, because Episcopal, run her self into unavoidable Dangers.

Is it possible that a Harmony in Discipline should have more Power to unite distinct Interests, than a Harmony in Doctrine and Agreement.

ment under one Civil Head, hath to cement those who drive the same Interest? It cannot be unknown to the Church of *England*, if she believes either their Majesties Proclamations, or considers the procedure of his Parliament, and other Courts in *Scotland*, that the Prelatical Party there drive at a Design to restore K. *James*. And will she yet entertain such Vipers in her Bosom as their outed Clergy; and not only so, but for their sakes entertain Suspicions of his Majesty, and sollicite him against the Church of *Scotland*? Can she say that we have ever made any Address to him against the Church of *England*? and why should they be more zealous against us than we against them? Does she not know that Arch-bishop *Usher*, and some of the greatest of her Fathers, thought Episcopacy and Presbytery reconcileable, and the other things in Controversy indifferent? How is it then that she thinks her Differences with King *James* and the Church of *Rome* more reconcileable, as she must needs do if she fall in with her own high-flown Tantivees and our Scots Prelatists? But I hope, if no Religious Considerations will prevail, that the danger of their running the same Risk with us may, they seeing both they and we have the same Security, *viz.* the King's accepting of the Crown on such and such Conditions, and consenting to Acts of Parliament accordingly: If he should break to one, he may do the same to both; and though they may think that he will not overthrow their Hierarchy, because the Bishops depending on him, may be useful to him in the Parliament-House; yet at the same time he may, as *Charles* the Second did, invade their Civil Liberties, and then their Religion, nor nothing else, can ever be secure. I must again beg the Reader not to mistake me, as designing to create any Suspicion of his Majesty following such an unhallowed Pattern, but merely to set this as a Beacon before the Church of *England*, that they may beware of being Shipwrack'd twice upon the same Rock; which will be unavoidable, if they should prevail with any of their Kings to break the Original Contracts, or call in K. *James*, or set up any other Pretender against his present Majesty, and prosper: which, blessed be God, there's no probability that ever they will, for never was King better beloved by Subjects; and let them try it when they please, they'll find he has in *Scotland* Twenty to One firm in his Interest: And whatever Noise they may make (to blind their own Designs) of our hazard from a Republican Faction; if they will assure the Nation of such Governours as are now at Helm, those whom they call Republicans, will as cordially submit to them as any.

But

But I foresee an Objection as to Scots Affairs, That they only solicit his Majesty to dissolve the present Parliament; and call another, which will restore Episcopacy, and recognize his Title.

Ans. 1. His Majesty hath had too many Proofs of the Loyalty of Presbyterians; and the Treachery of Episcopalians, to venture such an Experiment; or if he should, and they happen to recognize his Title, he can never think that they submit from Affection, but merely from Interest, when they see they can do no better: And in truth, whatever Pretences of Loyalty they make, it's demonstrable enough, that as the Country-man, when the *London* Drawers baul'd out, *Welcome, Sir,* laid his Hand on his Fob, and said, *I thank you my Friend;* so may his Majesty, when our Scots Prelatists pretend Loyalty, put his Hand to his Side, and say, *I thank you, my Sword;* for no longer will they be his Friend, than he is able to cudgel them. Whereas it's very well known, that the Scots Presbyterians declared for him before Providence had determined their Crown in his Favour, and have beat into the Prelatists whatever Loyalty they pretend to have. Nor is it to be thought, a Prince so Good and Generous as his present Majesty, will ever be so ungrateful to his Friends, or act so much contrary to Reason, and his own Conscience, as to shake the present Title he has to the Crown of *Scotland*, to buy the Consent of the Scots Prelatists, who could not defend their Darling *K. James*; nor make any other Effort to re-establish him, but by hectoring among the inaccessible Hills, stealing Cows and Sheep, plundering the Country, murdering the People by Treachery and Surprize; and at last seizing the insignificant Rock, called the *Bass*, where, if they please, they may send for him to govern the *Solon* Geese, and themselves, the greater of the two. But,

2. They will find themselves mistaken, if his Majesty should gratify them so far as to dissolve this, and call another Parliament; the Presbyterians have not lost but gain'd Ground since the Revolution; and they have smarted too severely under the Prelates, to suffer themselves either to be hectored or kick'd out of their present Settlement by any more pack'd Clubs; and knowing that Instruments of Cruelty are in the Habitations of the Prelats, will rather quit themselves like Men, for the Ark and People of their God, than be brought again under the Philistin Slavery. This is only to undeceive our Prelatists, who promise themselves such an easy Conquest: not that we can suspect a Prince of our King's Prudence, Generosity and Conscience, capable of so much Weakness, as to disoblige the

Kingdom of *Scotland*, those who preserved him the Crown of *Ireland*, and such as are his steady and useful Friends in *England*, as he must needs do if he gratify the Scots Prelatists. They have not now an effeminate and luxurious Prince to deal with, who, provided he might wallow in impure Pleasures, was content to abandon all Care of his Subjects; but one who knows his Friends from his Foes; has been accustomed to Government from his Cradle; outbrav'd the Hector of *France* in his Youth; and therefore is not to be frightened by our Scots Prelatists, and the English Tories, into such mean Compliances, for fear of Prelatical Insurrections and Tantivy Grumblings; he stifled greater Serpents than those in his Cradle, and carries a Sword to cut off the *Hydras* Heads as fast as they multiply.

But now to come to the *Postscript*, or pretended Answer to my Last.

One would have thought that our Prelatists had bankrupt their Treasure of Lies, Malice and Blasphemy, in their late Pamphlet, call'd, *The Scots Presbyterian Eloquence*: But the Apologist and Post-scribler demonstrate the contrary, and evidence, That their Magazines are still full, and running over; and I confess there is no cause to wonder at it, when we consider, that the Bottomless Pit, whence they are furnish'd, is an unfathomable Source, and that the Father of Lies is not yet so superannuated, but that he can beget more of the Breed. But to come to our Author; he tells you, in his very first Page, That he could not read two Lines of Dr. *Rule's* Book, without being provok'd unto the Undecencies of Passion; and therefore it is no marvel that the reading of mine put him stark mad, seeing I treat the Faction with some more roughness than the Doctor did.

Pag. 1. After a very superficial Division of my Book, he gives a futable Answer; and that you may know he was blinded with Passion, he begins with downright Nonsense, and a notorious Lie. I suppose there is scarcely any body but knows that the Faction did brag of *Charles* the Second's peaceable Restoration, as a Miracle and Demonstration that God own'd his Title, (nay, Sir *Geo. Mackenzie*, Vindic. p. 5. owns he was restored almost by universal Consent;) and yet the Scribler alledges that he, and our subordinate Governors, were forced to make Laws against the Presbyterians of *Scotland* in their own Defence. Now it is certain that none have any Legislative

gislative Power in *Scotland* but the King and Parliament; and by subordinate Governours, he must therefore, if he understands himself, mean the latter; and if so, it is plain that the Presbyterians at that time attack'd neither, but had sufficiently smarted under the Usurper for maintaining the Right of King and Parliament by the Sword, and refusing to abjure *Charles Stewart*, and the Lords, who are a constituent part of our Parliament; so that neither of them being attack'd, nor threatned to be attack'd, in Authority nor Person, but on the contrary the Presbyterians being sworn to maintain them, the pretence of a necessity to make Laws in their own Defence is a false excuse. But if our Author would speak Truth, he should say, that *Charles* the Second having a Mind to break his Oath, which he had taken solemnly, to maintain Presbytery and the Privilege of Parliaments, and being secured, as he thought, *in foro divino*, by the Dispensation first of his Popish and then of his Episcopal Priests, he must find some pretence to salve his Credit *in foro humano*, and so with his pack'd Parliament formed Iniquity into a Law. Whether the said Laws were gentle, as our Author says, I leave it to the Consideration of all thinking Men, who please to peruse them as exhibited in my other Book. It seems indeed that the Prelates thought them too gentle, and not extensive enough for them, when they pressed Conformity in so barbarous a manner beyond the extent of the said Laws, in so much that they were forced to extort Certificates from the People that they had been civilly used, because they knew they had exceeded the Law, and were liable to be called to an account for it. One of the first Laws they made, was an unlimited Oath of Allegiance, which swallowed up the Privileges of the People, took away all the Suffrage of Parliaments as to the Succession of the Crown, and establish'd a Despotical Tyranny, which this Author calls the King's Hereditary Right: so infallibly true is it, that Tyranny and our Scots Prelacy are inseparably connected, and such Brethren in Iniquity, that the one is always productive of the other; and therefore as soon as he had deprived the People of their Native Rights, he made bold to invade their Consciences, and contrary to his own Oath and the Peoples Inclinations, brought in the abjured Prelates, as knowing very well that Tyranny could not subsist without them; and so he supported them in their Lording it over the Peoples Consciences: and they to requite their Creator, preach'd up his Divine Right to Tyrannize over their Purses and Persons. And thus did Tyranny and Prelacy, like two scabbed Jades, nab one another, till they were both sent a packing by his present Majesty. Nor can I

omit to take notice of, the natural Aversion which Prelacy has to a lawful Government, it being visibly seen that not only our Scots Prelates who were his Majesty's personal Enemies, but even the English Prelates, most of whom pretended to be his Friends, were and are jealous that the Destiny of their Hierarchy is at hand; for every one knows how solicitous the Pillars of Prelacy were to club at the Devil-Tavern to contrive means for the maintaining their Hierarchy, and how to fetter his Majesty with Oaths not to touch it: and after they had got this Assurance once, they were not satisfied, but dunn'd his Majesty as if he had been their Debtor, for a Repetition of his Promises, till he took notice of it, and told them he was very willing to lay hold on every opportunity of renewing his Assurance to maintain the Church of *England*, or words to that Effect. So that it is evident beyond Exception, that Prelacy is afraid when they see Popery touch'd; and that they are jealous that our Dread Sovereign, whom God has rais'd to break the Horns of the Anti-christian Carpenters, should also prove the Bane of the Pope's Journey-men, the Prelates; and hence it is that they behold his Majesty's glorious Success with Jealousy, which all the rest of the Protestant World looks upon with Joy.

So, that their Convocation when assembled, were very loth to give his Majesty Thanks; and when they did, could hardly be brought to thank him for what he had done for the Protestant Interest in general, but only for playing the Bugbear to frighten away *K. James*, who began to bring in their elder Brethren the Papists to be sharers of the Fat with themselves; and lest we should doubt what this Church of *England* is, which they are so mightily tender of, they informed us in an Address of Thanks to the King for the Care he had taken of the Church of *England* in the Alteration which was then made in the Lieutenancy of *London*, and that was for putting in some of the Bloody Juries, and those who had betrayed the Charter of the City, and were the Tools to promote Tyranny. Now this being matter of Fact and undeniable, the moderate Church-of-*England*-Men see what they must expect if that Faction get the Ascendant once more: it's not their Agreement in Government and Ceremonies that will give them a true Title to be Sons of the Church; *Gibellins* they are, and as *Gibellins* they must die. The Murder of my Lord *Russel*, Alderman *Cornish*, and many others, are sad Proofs of what I assert; and seeing the moderate Church-of-*England*-Men and the Presbyterians of *Scotland* were fellow-Sufferers in the late Reigns, now that we have Men advanced to
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the highest Dignity of the Church, whose Repute for Moderation did not a little contribute towards it, methinks it is but what their Brethren in *Scotland* might expect, that they should be so far from countenancing our runnagate Episcopal Clergy in their malicious Clamours at Court, that they ought to oppose them, especially considering that they were such Implements as the late Reigns found very subservient to their Designs of bringing Slavery upon us, under which they themselves smarted either in Person or Sympathy. And now that I am upon it, I cannot but take notice with regret, that notwithstanding of the almost indispensable necessity of it, the sober Church-of-England-Men in their Ecclesiastical Capacity, have never given any publick conjunct Testimony against the Tyranny of the last Reigns, nor those of their Communion, who were Abettors of it, and at this day labour to re-introduce it. Let them think what they will, their Silence in this Affair is no small incouragement to the Jacobite Party, who have hitherto baffled the discovery of all their Plots, under a pretence of Zeal for the Church, which together with the ill Example of the Nonjurant Bishops and Clergy, hath been of more use to the French King, than an Army of 60000 Men: From this Source it is that his Majesty's Affairs meet with so many Rubs; his Friends are so far from being rewarded, that they are endangered and discouraged; and yet our moderate Ecclesiasticks have never made open and conjunct Protestation against it. It was the Saying of the God of Truth, *That the Children of this Generation are wiser than the Children of Light*; and our Times furnish us with many sad Instances of its undeniable Verity. Did not the Pulpits in the late Reigns thunder against all Attempts of recovering our Liberties, either in the Parliament or in the Field? Did not the Church concur with her Excommunications, to render Dissenters incapable of so much as chusing or giving Votes for a sober Church-of-England-Man, who would stand by the Liberties of his Country to represent them in Parliament? Did not some of their Bishops press the Execution of their Penal Laws against Dissenters, to keep them under Hatches for that very reason? And did not the Clergy spend their consecrated Lungs in bellowing out Presbyterian Plots to drown the Popish ones? And yet now they don't excommunicate their Jacobites, notwithstanding of their Conventicles and distinct Form of Worship; their clubbing to chuse Enemies to the Government to represent them in Parliament, even those who were violent Enemies to the Abdication; as Sir R. S. &c. who was chosen by the University of C——ge. Nor do the Pulpits now sound with Jacobite Plots in this Reign, as they did with Presbyterian and Whiggish Plots in the late Reigns; which, together with the tenderness that hath been shewed towards their Nonjurant Bishops and Clergy, and the Op-
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position they make to abjuring the late *K. James*, are sufficient Evidences that it is his Majesty's Interest to keep up the Presbyterians in *Scotland* as a Ballance, lest the Scale turn on the side of *K. James*, or his pretended Son : And as for our Scots Episcopalians, their Loyalty was sufficiently discovered after the Defeat of the French by Sea ; for none were so industrious as they to lessen our Victory, when God had given it us. Nor was their Carriage less remarkable for disaffection upon the taking of *Namur*, the first News from *Steenkirk*, and when the Intelligence came that *Charleroy* was besieged ; which so elevated the Spirits of *Dr. M——*, the Apologist, and *Sheelds* the Jacobite Parson, (lately in *Newgate* for a Conventicle) that they were overheard to salute one another, in the *Park*, with no less Titles than that of *My Lord Bishop* of such and such a Place, so big were they with hopes of the French Conquests.

Pag. 86. Our Author not having time enough to recover himself from the Undecencies of his Passion, continues his Nonsense, and tells you very gravely, That if the Presbyterian Delusions did not upon all Turns prompt them to overturn the Government, they might live in *Scotland* in all Peace, as other Dissenters did. I suppose our Author to be speaking of the Time past ; and if so, then he should have said, might have lived. And whether this Blunder of Grammar, in his own Mother-Tongue, be not as unpardonable in him, as are the Blunders in Latin which he falsely chargeth upon *Mr. Rule*, let any Man judg ; and that he meant of the Time past, needs no other Demonstration, than to consider that the Presbyterians do and can live at Peace in *Scotland* now, without being obliged to the Prelatists. But Nonsense is one of our Author's least Indecencies of Passion ; for they who know him, inform me, that in his Heat he cannot forbear Swearing, notwithstanding of his Doctoral Scarf : And it can be proved on him, that when talking to a certain Minister about the Church of *Scotland*, one of the good-natur'd Doctor's commendable Expressions were, That if the Episcopal Party had it not, he car'd not if the Devil had it. Well, but to proceed, the Doctor acknowledges, that other Dissenters liv'd peaceably in *Scotland*. Now other Dissenters we had none, but *Quakers* and *Papists* ; and that they liv'd peaceably we very well knew, and used to ask why they persecuted us more than them, seeing their Difference in Principles was much greater, if our Episcopalians had been (as they pretended to be) good Protestants. Now I think every one knows the Principles and Practices of the Papists to be dangerous in all Protestant Governments ; and that Quakerism has too great affinity with Popery : so
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that their kind Treatment, while we were barbarously persecuted, is none of the best Arguments to prove our Episcopalians good Protestants. And pray let our Author in his next, give us an account, Why Popish Recusants (for denying the King's Ecclesiastical Supremacy) were not dragoon'd to come to Church, plundered, hunted, and hanged, as we were. But seeing I know he will not tell the Truth, I'll venture to tell it for him, in Bishop *Carnarosse's* words, *The Papists were their necessary Friends*: A King of their Religion was dropping ripe to fall into the Throne; and every one knows, that under Popery, Bishops may grow Cardinals and Popes; but under Presbytery they cannot exist: and this is the Rope which draws the Inclinations of our Hierarchical Men so much towards *Rome*, instead of drawing *Rome* so much to them. If I be mistaken, let the Advances which the Church of *Rome* made upon us, and the Interest they obtain'd in Court and else-where, under the warm Wings of Prelacy, in the Reigns of both the *Charles's*, and the last of the *James's* bear witness. Nay, our good-natur'd Doctor was even so kind to Mother-Church, as to impose on his Scholars an Oath in *K. James's* Time, to maintain the blank Christian Religion, and to hinder the publishing of Mr. *Famison's* Book against Quakerism; yet his Rancor against Presbytery was so great, though the Malice of the Court seem'd to be asswaged, that when the Presbyterians desired they might have the Common Hall of the College (of which he was then Principal) to meet in, he answered, like a scurrilous and spiteful Villain, That *his Hall should never be a groping Office*. Indeed, Doctor, I am very well satisfied, that if any such things had been practis'd at our Meetings, the Episcopal Clergy would never have been their Enemies; for very sure I am, that the greatest Swearers, Drunkards and Whoremasters of the Parish, were generally the greatest Friends to the Curats: And Arch-bishop *Pater-son*, whose Champion you are, may for ever stop your Mouth, seeing *Megg Patter-son*, with whom he had been base, own'd it before the Court upon Examination. And your other good Friend, Mr. *Hamilton*, whom you are so careful to vindicate, would certainly have been a frequenter of such groping Offices, had there been any, seeing he was not ashamed, upon a certain Occasion to declare, That he hated all words which ended in *ism*, except *Baptism* and *Priapism*.

The Doctor having dropt out a feeble and a faint Lie, to justify the making of the Laws against us, *Vices acquiruntur cundo*; and, *ibid.* tells you boldly, That the Scheme of the Presbyterian Religion, where-

in they differ from the Episcopalians, is nothing but ungovernable Humour and Rebellion. Well said, good-natur'd Doctor, who is a Separatist from good Nature and the Christian Church now? Modest Sir, I must beg your pardon to say, that you are either an ungovernable passionate Prelate, or the King and Parliament are stark Fools and Knaves to have abolished Episcopacy in *Scotland*, where, according to you, they must have establish'd nothing but ungovernable Humour and Rebellion. Certainly his Majesty and the Parliament are more concerned to preserve the Sovereignty, than such Fellows as you; and if they had not been satisfied that the Presbyterians were better Friends to it than the Prelatists, they would never have establish'd them, and ejected the other.

Pray, Sir, if your Eyes be not blinded with Passion, look upon the Harmony of Confessions, and see whether ours or yours (if you know where to find your own) be most agreeable to the Reform'd Christian Church; and then, if you please, look a little further into their Discipline, and if it do not provoke you to Indecency of Passion; read *1 Tim. 4. 14.* *2 Tim. 3.* *Acts 20: 28, 29.* *Acts 15.* *Titus 1.* *Phil. 1. 1.* and see which of us are the greatest Separatists from the Christian Church, and whether those Texts be chargeable with ungovernable Humour and Rebellion; and so long as those Texts make it evident that Bishop and Presbyter are the same in Name and Office, not so much as *Ordinatione excepta*, if it be ungovernable Humour and Rebellion to believe so, we will be ungovernable and rebellious still. As for your citing the *Hind let loose*, *Jus Populi*, and *Naphtali*, it's altogether foreign to the purpose, all of them contain such Arguments for the lawfulness of resisting Tyrannizing Princes; as your Party could never answer; and for any thing particular in any of them, especially the *Hind let loose*, which was writ against Presbyterians as well as Prelatists, none but one of your own Kidney can charge them upon the Presbyterians in general. But further, it's mighty strange that this Principle should be so Criminal in us, and yet Venial in the Church of England-Men. Wherefore do not you cite *Julian the Apostate*, Mr. *Hickeringil*, or Dr. *Burnet* the Bishop of *Salisbury's* Works, &c. to the same purpose: And pray let us know why the Presbyterians are more chargeable with *Jus Populi*, &c. than the Church of England are with those?

The Author will not take notice of what has been so often told him and his Party, that the horrid Cruelties exercis'd upon the Presbyterians in the West, as dragging them to hear the Curates

per Force; plundering them of all they had; ravishing their Wives, Daughters and Maids; chasing them to the Woods and Mountains in the extremity of Winter; denying the poor Children left at home, any other subsistence than what was left by the surfeited Dogs; the tying of Gentlemen Neck and Heels, and roasting them before Fires, without so much as allowing them a draught of Water to quench their insupportable Thirst; forcing of Bonds from them for such and such Sums; and extorting Certificates, after all this, under their Hands, that they had been civilly used. I say, the Faction will not hear, when we tell them, that all this was done before they could charge us with any Insurrection; and yet are so disingenuous as to instance our posteriour Efforts for Self-defence, as the Occasion of all severe Laws: Than which nothing can be more unjust; and by the Doctor's own confession, *Pag. 87. That the King and his Ministers of State, might more plausibly be accused of Cruelty, if they made severe Laws against the Consequences of the Presbyterian Opinions.* We have reason to charge the King and his Ministers with Cruelty: for such Laws as were made before 1666, were directly against the supposed Consequences of our Opinions, or nothing; for we made no opposition by Arms at that time against Charles the Second. Nay, it is expressly own'd, *Pag. 5, and 6, by Sir Geo. Mackenzie, That the Laws were made against the Consequences which they pretend to charge upon our Principles.*

But to return again, *P. 86.* he alledges, *That the Presbyterians declar'd open War against the King in his own Dominions; preach'd to their Hearers, that they ought to kill his Servants; that he had no right to the Crown, because he had broken the Covenant:* Than which nothing can be more false. It was but a small number of the Presbyterians that appeared in Arms in 1666; and they were so far from declaring War against the King, that they only desired a Redress of those Grievances which the Episcopal Souldiers had committed beyond Law. Nor would they have done it in Arms, if it had been possible to have had access to the Council otherwise: For those who appeared at *Bothwel-Bridg*, they were so far from declaring against the King, that they took his Interest into their Declaration; and the Party who oppos'd it, were so much disrelish'd, that Multitudes deserted because they were concerned. Nay, *Charles the Second* was so much convinc'd, that *Mr. John Welch*, and the majority of the Presbyterians, were so far from disputing his Title, that he granted an Indulgence immediately after the suppressing of that Insurrection; and to my certain knowledg, offer'd a particular

Licence to the said Mr. *Welch*, to live and preach in any part of his Dominions ; though our Episcopalians had formerly incens'd him so much against him, that Proclamations were issued, offering 500 l. to any that would bring him in dead or alive.

So that the Doctor has no Foundation for his Charge but the Practice of a few *Cameronians*, one of whose Preachers excommunicated the King, and about twenty of the Faction declared War against him at *Sanquhar* ; and such a little number did afterwards pretend to dethrone him : which will appear to all Men but such as our Author, to be contrary to Presbyterian Principles, seeing we allow not so much as Excommunication of a private Person without Judicial Probation, Admonition, Suspension, and the Consent of the Presbytery. And, by the Covenant which they reproach us with as our only Rule, we swear to maintain the Privilege of Parliaments, and the King's just Power and Greatness ; to which nothing can be more diametrically opposite, than for a few Persons, without the Consent and Commission of the whole, to take upon them to ex-auctorate Magistrates. And whatsoever this Libeller may suggest, it's known that Mr. *Castares*, sen. Mr. *Blare*, Mr. *Jamison*, Mr. *Rule*, Mr. *Riddel*, and other grave Presbyterian Ministers, fell under the Obloquy of the *Cameronians* for protesting publicly against the Principles which they were driven unto by the furious Tyranny of the late Reigns.

But if the Doctor be not yet satisfied, I'll give him *Argumentum ad Hominem*, thus. The Viscount of *Dundee* and his Party declared War against King *William*, and all the Bishops of *Scotland* oppos'd his Title to the Crown : Ergo, All the Episcopalians in *Scotland* declared War against him, and that he had no right to the Crown ; and therefore by their own Concession, the present Government would be justified to enact as severe Laws against them, as the late Government did against the Presbyterians. The Premises being undeniable, the Conclusion cannot be avoided, if our Author's way of arguing hold good.

But supposing it true that all the Presbyterians in *Scotland* had declared King *Charles* the Second to have forfeited his Right to the Crown because he broke the Covenant, it had been no more than what the Church of *England* have declared against King *James*, because of his breaking the Original Contract : and I would desire our Gentleman to look upon the *Claim of Right* by both Nations, and he will find that most of the Infractions upon that Contract were made by King *Charles* ; so that if this be a Crime, *Ethiopem*

albus, Loripidem rectius derideat. But as for that malicious Lie, that any of them preach'd that his Servants ought to be killed, it's so gross, that none but the Author could invent it, nor any but his Party believe it: for tho some of them did kill A.Bp *Sharp*, and others who were hunting for their Lives, and took the same advantage of them that they did of others; it will not so much as follow, that any of their Ministers preach'd this as their Duty, and much less that it was so to kill the King's Servants as such.

Well, but this Methodical Doctor, who would fain perswade the World that he and his Party have engrossed all Reason and Logick to themselves, comes with a *Hysteron Proteron*, and tells you of the Presbyterians Cruelty toward the Episcopalians after the Year 1637, which (mark the good-natur'd calm Expression) he says were unparallel'd in History, as they were diabolical in their Nature. This is Scots Episcopal Veracity. The Doctor thinks he is dictating to his Scholars; and truly I must tell his Doctorship, that if he taught them no better Philosophy, than he teaches us History, they had but a poor Bargain on't. - But now, good Doctor, did you never read of the Massacres at *Paris*, in the *Valtoline*, and the Duke of *Alva's* Butchery in the *Netherlands*? We shall not go so high as the ten Persecutions, or those against the *Wicklevites*, *Waldenses*, &c. And tell me if what Cruelties were exercised upon you about 1637, aggravate them as much as you can do in any measure, come near them; and if they do, as I am sure they cannot, I would know whether the Modest, Rational and Religious Doctor be not guilty of an Immodest, Irrational and Irreligious Lie? And in the next place, seeing we must go back to 1637, pray what did your Party then suffer answerable to the Persecution of the Presbyterians by your *High Commission-Court* before that time? Or, did your Sufferings come any thing near the horrid Cruelty which *Montross* with his *Highlanders*, and the *Irish* Rebels, who join'd him after they had massacred the Protestants in *Ireland*, committed upon the Country in Defence of your Prelacy? But further, if your Party did suffer any thing at that time, as it was impossible but they should when the exasperated People had taken Arms against their Invasions both of Church and State, and the Quarrel came to be decided by the Sword, who was to blame for it? They drew it upon themselves, they would not be satisfied that they had obtruded their domineering Prelacy, but they must also impose a new form of Worship, for opposing of which they incensed the King to raise an Army of 30000 Men to force it upon us. So that here was Precedent enough

according to the *Talion Law*, to force the Covenant upon them, which yet we never did in that manner, tho the honest Doctor has the Confidence to assert, that we imposed it with greater Tyranny, Malice and Violence, than the Fathers of the Inquisition ever practised. Good Mr. Doctor, (for you were very angry that I did not call you so in my last) Did your Doctorship ever hear that we put the Prelatists in Dungeons to be eaten up with Toads and Serpents? Did we ever put any of them upon the Rack? Did we ever thrust pieces of Cloth down their Throats to their very Stomachs, and pull them up again? Did we ever burn them in Habits painted with Devils? Did we ever twist the Muscles of their Arms and Legs with Cords, which your Fathers of the Inquisition are known to have practised? Or, did we ever torture them with the Boot, Thummikins, or burning Matches (as your Brethren of the Prelatical Inquisition did us) to make them take the Covenant? I am confident your Conscience, tho prostituted to a Prodigy, flies in your Face, and gives you the Lie. Well, but the Doctor has not done yet, he tells you the Covenant was imposed upon the Children at Schools. Truly Mr. Doctor, to do you Justice, I believe it was required of the little Children that offered to take Degrees of Master of Arts: and tho your Doctorship was never nearer *Rome* than 480 Miles, as you say in your *Postscript*, you have learn'd the Art of equivocating as well as if you had been there; for every one knows that Men of thirty Years old may truly enough be called Children, and Universities may as well be called Schools: But if that was unlawful, how came your Party to follow the Example, and even your own Doctorship to offer a blank Oath to your Scholars? And why does the Church of *England* impose Oaths upon Children at Schools in *Oxford* and *Cambridg*?

Pag. 87. He says there's nothing in the first part of the *Answer* to the *Scotch Eloquence*, but an ill-contriv'd Abstract of the *Hind let loose*. Good Doctor, I am afraid that the Eyes of your Head, as well as of your Mind, were blinded with Indecencies of Passion, else you would have seen somewhat else, *viz.* frequent Demonstrations, that you and others of your Party are notorious Liars, in asserting that our Proceedings against you are more barbarous and cruel than yours against us, and that by Authentick Proofs, *viz.* your own Acts of Parliament.

Next the Doctor tells us that the Episcopalian's publish'd a Compendium of the *Hind let loose*, that all Men might see the Principles, Practices and Humours of that Sect whom they oppose; and that there

there cannot be a better Defence of *Charles* the Second's Government than the *Hind let loose*. We have told the Faction often enough that the said Book is against Presbyterians as well as Episcopalians, and was writ in the height of a Schism, and never own'd by the hundredth part of the Presbyterians: but such is the Unreasonableness of our Prelatists, that they will charge it upon us, and would make the World believe that it is consequential to the true Presbyterian Principles, though I have already demonstrated, that the excommunicating and exauctorating the King was contrary to our Discipline and Covenant. But to answer the dissingenuous Man with *Argumentum ad hominem*, I argue thus: There can be no better Defence of the Proceedings of the Presbyterians against the Prelatists, than *Dundee's* Declaration, their refusing to swear Allegiance, and pray for King *William* and Queen *Mary*, seeing those who do so, act more consequentially to the Prelatical Principles of Passive Obedience and Nonresistance, than those who comply.

Ibid. He tells us, That if the Ministers of State under K. *Charles* the Second in *Scotland*, have done nothing but what all wise, great and good Men have done in the like Cases, then the Clamours of this Party are rather an Honour than an Accusation. This is poor Sophistry, Doctor; we deny your Assumption, and by course your Consequence must fall, which is an Answer sufficient; but to be plainer with you, If King *Charles* and his Ministers of State did nothing but what all wise, great and good Men have done in the like cases; then his present Majesty and the Parliament of *Scotland* must, by this Argument, be foolish, little and ill Men, to disapprove their Methods: so that we see how superlatively loyal and modest the Doctor is. But yet further: We would have his Doctorship to know that there was never such a Case under Heaven, and therefore the Doctor will be at a loss to find good, great and wise Men for Precedents. Ay, let him turn over all the Histories of *Europe*, give us a Parallel, that any Protestant Prince should solemnly before God and the People, swear with his Hands lifted up to Heaven, that he would govern according to the Terms on which he received the Crown, *viz.* The Preservation of the Presbyterian Government, and the Privileges of Parliament; declaring that he was under no Constraint to take the said Oath, but that he did the same voluntarily and without Mental Reservation; acknowledging the Sins of his Family, and promising a Redress of Grievances: I say, let him give us an Instance of any Protestant Prince that

ever perjur'd himself in such a manner, and requited Subjects as he did us, tho we own'd his Title, defended him against the Usurper who had cut off his Father's Head, and exposed our selves to ruine for his sake: for reward of which, immediately after his Restauration, he overturn'd our Civil and Religious Liberty, cut off the Earl of *Argile's* Head, who had set the Crown upon his; and afterwards enacted Laws to make the People own the abjur'd Prelates, and involve them in the same Perjury with himself; and because they could not in Conscience do it, sent Forces to take free Quarter upon them, drive or drag them to Church, destroy their Substance, and treat their Persons in that barbarous manner as before related, tho many of them advanced, and none of them opposed his Restauration, nor threatned any Disturbance to his Government. But the truth of the Case was, he and his Ministers of State knew well enough that he had forfeited his Right to the Crown, and that the Presbyterians could not but in Heart abhor his Perjury; and therefore they were resolved to put them out of condition to demand the Forfeiture, if ever they should happen to be so minded: which that poor People were so far from, that not one of those whom mere Necessity had constrained to take Arms at *Penland*, or *Bathwell-Bridge*, denied his Title; but on the contrary, still own'd him. And for that small inconsiderable number that acted otherwise at *Sanghuar*, &c. it's already demonstrated, that they neither proceeded according to our Principles, nor with our Consent: And therefore, so long as there are any Records in our Nation, King *Charles* the Second's unparallel'd Perjury, Ingratitude to his Subjects, and Tyrannical Government can never be justified. And as for the Rebellions he charges us with under King *Charles* the First, let any body peruse *Rushworth's* Collections, or even *Sir Richard Baker's* Chronicle; and tho all the Truth be not written there, it will be easy to perceive that the Innovations made upon the Church of *Scotland*, and the Invasions on the Liberties of *England*, were the cause of that Prince's Misfortunes, who was misled by a Popish Wife, and misinformed by Popish and Prelatical Ministers to his Ruine. That unfortunate King put one Affront on our Nation, mentioned by *Sir Richard Baker*, that was enough of it self to have made them shake off his Government, viz. the demanding of the Crown of *Scotland* to be brought hither for him to be crowned with, which argued such a Degeneracy of Spirit, and so much of an alienated Mind from his Native Country, that it was a wonder how ever Scots-Men should have own'd him afterwards:

wards: the greatest Monarch that ever sat upon the English Throne, would have gone as far as *Scoon*, and thank'd us too, to have had the Honour of it; and for a Scots-Man so far to undervalue his Native Country, as to demand the poor, and almost the only remaining Badg of their Honour, Antiquity and Independency, to be brought into another Nation, *Quis talia fando temperet a — Ne quid aspersus dicam*. Certainly nothing but an exuberant Loyalty and Esteem for their natural Prince, whom doubtless they considered as over-ruled by pernicious Counsel, could ever have made that Kingdom put up the Affront. And therefore when he persisted to oppress and persecute them upon the account of their Consciences, it was no wonder that they re-assum'd the Spirit of their Ancestors; and let him know that the Kings of *Scotland* were never allowed an Arbitrary Power, nor did ever any of them usurp it, but it prov'd fatal to them or theirs: Nor never was the Nation so much degenerate but since the Reign of our Protestant Prelacy, who were the Creatures and Supporters of Tyranny; for in the times of Popery we had more Grandees than we have now, that could tell how to put the Bell about the Cat's Neck on occasion; as *Archbald Douglas*, Earl of *Angus*, did to King *James* the Third; but since the Union of the Crowns, the fall of our Grandees, and the Combination of the English and Scots Mitres, Scots-Men durst never say their Head was their own but when they had the Sword in their Hand, except it be under this present Government. And therefore the Nation of *Scotland* is mightily obliged to Prelacy.

Ibid. He charges the Presbyterians with Enthusiasm. Our Prelatists are of late become as fond of this Expression as is the Cuckow of his known Note; and I can imagine no other reason why, than because they are so accustomed to swallow their Liquor; that as the Lecher pleases himself with Baudy Stories, so do they with the very word *Enthusiasm*, which is but a Greek Term signifying pouring in; and in this sense I'll maintain it, that it's more proper to be applied to our Drunken Prelatists, than in any manner to us. I always understood Enthusiasts to be a sort of Persons who pretended to other Revelations than the written Word for their Rule, such as our *Quakers*, and the old German *Anabaptists*, or *absit verbo invidia*, our Prelatists, who build more upon the uncertain and superstitious Writings ascribed to some of the Fathers, than on the Writings of the Apostles, who are the Grandfathers; or on the *Rationale* of a *Durandus*, or the Poetical Whims of any Church *Devoto* for their unscriptural Ceremonies, than on Divine Revelation,

Revelation, which orders us to worship God as he commands, and not as we think good in our own Eyes. Then seeing the Presbyterians do plead for a strict Conformity to the Scripture as the Rule of Faith and Manners; and that our Prelatists admit of By-Rules, for which no Reason can be assigned, but the *Capricio* of some fanciful Bigot, or corrupted Father; let the World judg which Party is most chargeable with Enthusiasm.

Ibid. He says, That the *Acts of our General Assemblies do sufficiently vindicate Charles the Second, and his Ministers of State, from any shadow of Rigour or Cruelty.* It were easy to answer the Doctor in his own Coin, that the knavish Address of the Scots Bishops against the Prince of Orange, their opposing him in Parliament, and the Barbarities committed upon the Presbyterians by the Prelatists, as above related, are sufficient to vindicate us from any shadow of Rigour or Cruelty, which must, by all Men who have not forfeited Sense and Reason, be allowed more than a sufficient Answer. But further, the Doctor would have done well to have cited those Acts, and then a more particular Answer could have been given: However, I'll guess at his meaning, and suppose them to be such as declared against employing Malignants in Places of Power and Trust; which was the Opinion of those called *Remonstrators*: And if so, pray, good Doctor, why is this more culpable than your Church-of-England-Test, which excludes all Dissenters from Places of Power and Trust; and that also against his Majesty's Desire, in his Speech to the Parliament, wherein he did rationally insinuate, that the taking off of the same, would unite his Subjects in his Service against the Common Enemy? If the Copy was bad, why does the Church of *England* follow it? Or, do you not think that we had as much reason to keep out Prelatists from Places of Power and Trust, as you have to keep out Presbyterians? Nay, I do verily believe, there is no true English-man, or Protestant, who does not see the Mischief which happens daily by the continuance of this Test, which obliges his Majesty to make use of such as do betray him continually. And whether the Scots Presbyterians were mistaken in their Conjectures, that our Prelatists, when admitted into Trust, would betray our Religion and Liberties, let the late Revolution, and the Causes of it, testify. Or, if there was any such Act made or intended, by any Assembly of the Church of *Scotland*, as disown'd *Charles Stuart*, the Head of the Malignants, because of his breach of Covenant, and designs to enslave the Nation; it must needs be own'd, that they were too clear-sighted, and that the Church

Church of *England* do the same in relation to *K. James*, who had as good a Right to the Crown, according to the Prelatical Principles, as ever his Brother had; and, if Passive Obedience be a true Doctrine, ought as little to have been opposed as he. Then supposing it true, that the Remonstrators were against owning of him on the Accounts aforesaid; yet seeing they were not the majority of the Presbyterians, and were willing to submit to his Legal Administration, swear Allegiance, and live peaceably under his Government, neither Reason nor Conscience will justify his Proceedings against the Presbyterians in general on that Account; or the making of Laws on purpose to fret their Consciences, and press the execution of them in such a barbarous manner as must unavoidably procure Insurrections, when they submitted to him without the least Opposition. Sure I am, the Church of *England* are more moderate to the Jacobites, when they won't so much as admit of an Oath of Abjuration to be imposed on those in Places of Power and Trust.

Page 88. He refers to Sir *Geo. Mackenzie's* Defence of *Charles* the Second's Government, as unanswerable, though the same hath already been confuted, better than he can defend it. But the modest Doctor goes on, and says, *The Objections against that Government, are only little Cavils and Exceptions.* No doubt, Sir, *K. William*, and his present Parliament of *Scotland*, are but little cavilling Fellows; and the following Grievances complain'd of by the Convention of States, were but small Exceptions, viz.

- “ Disarming Protestants, while Papists were employed.
- “ Imposing Oaths contrary to Law.
- “ Giving Gifts and Grants for exacting Money, without Consent of Parliament, or Convention of Estates.
- “ Levying and keeping on foot a standing Army in Time of Peace, and exacting free Quarters without Consent of Parliament.
- “ Employing Officers of the Army as Judges through the Kingdom, &c. even where there were Hereditary Offices and Jurisdictions; who put many of the Subjects to death without any Form of Law.
- “ Imprisoning Persons without expressing the Reason, and delaying to bring them to Trial.
- “ Forfeiting several Persons, on stretches of old and obsolete Laws, as the Earl of *Argile*, to the scandal of the Justice of the Nation.

- “ Subverting the Right of Royal Burroughs, imposing Magi-
- “ strates and whole Town-Councils upon them, contrary to
- “ their Charters, without pretence of Sentence, Surrender or
- “ Consent.
- “ Ordering Judges to desist from determining some Causes, and
- “ how to proceed in others.
- “ Imposing extraordinary Fines, exacting of exorbitant Bail,
- “ and disposing of Fines and Forfeitures before Sentence.
- “ Forcing the Subjects to make Oath against themselves in Capi-
- “ tal Crimes.
- “ Using Torture without Evidence, or in ordinary Crimes.
- “ Sending an Army in hostile manner upon several parts of the
- “ Kingdom, in time of Peace.
- “ Imposing Bonds without Authority of Parliament.
- “ Suspending Counsellors from the Bar, for not appearing when
- “ such Bonds were offered, contrary to Law.
- “ Putting Garisons in private Mens Houses, in time of Peace,
- “ without Consent of Parliament.
- “ Making it Treason for Persons to refuse giving of their
- “ Thoughts, in relation to Points of Treason, or other Mens
- “ Actions.
- “ Imprisoning and prosecuting the Subjects, for petitioning the
- “ King and Parliament to grant Remedy by Law.

Now whether these be little Cavils and Exceptions: Whether *Charles* the Second was not guilty of these Male-administrations: and if so, whether he deserved to be called a Wise and Peaceable Monarch, let any Body judge. And that they may do it the more impartially, I would wish them to consider, that there is a Woe denounced against them who call Evil Good, and Good Evil. And I would pray the Doctor to tell me, whether it was modesty in *Sir George*, or is modesty in himself, to defend these things, which common Sense must needs condemn, the Representatives of the Nation have adjudged as Grievances, and the continuance in them as chiefly conducing to *K. James's* Forfeiture of the Crown?

I confess I do not at all wonder that *Sir G. M.* should defend a Government which advanc'd and imploy'd him: These barbarous Laws, and inhumane Prosecutions, brought Grist to his Mill, and fill'd his Bags; for it will eternally hold, *Dulcis odor Lucri ex re qua-*
libet, even from Piss it self. And there is yet the less cause of sur-
 prisal, when we consider, that he was *John White's* (anglicè *Jack*
Ketch's)

Ketch's) Journyman, or as he call'd himself, *Calumniator publicus*, and the common Libeller of the Presbyterians; so that of necessity he must represent them as Monsters, else he must own himself a bloody Butcher in prosecuting them at such a rate as he did.

But further, Sir *George's* Arguments are all built upon a false Narrative of Matter of Fact; nor could a truer Relation be expected from a Man of his Kidney, who prostituted his Conscience, not only to different Parties in the Church, but contrary Factions in the State: Let not the Scribler tax me as not generous for saying so, seeing it is true; for it can be no more a Crime in me to attack Sir *G.* after his Death, than for him to attack Mr. *Rutherford* and others, who are also in their Graves. His Subornation against Sir *Hugh* and Sir *Geo. Campbel*, was charged on him to his Face in open Court, by the Persons whom he had suborned. And in like manner it can be proved, that he suborned others against *Halside*; and did actually prosecute *Blackwood*, for a pretended Crime, whereof he himself was guilty, viz. conversing with Mr. *Wilson* a *Bothwel-Bridge*-Man, for which he aim'd at the Gentleman's Life and Estate: so that no Reason will allow the Testimony of one who was so much a Party, and notoriously unjust, no more than we could allow the Calumnies of Bishop *Bonner* against the Protestants, whose Blood he shed and thirsted after.

Nor are the *Presbyterian Nurslings*, as he calls them, so much gauled by Sir *George's* Book as he supposes; and the unwary Doctor himself owns what I asserted, that the Reasonings in the Treatise relate to the Papers publish'd by the *Cameronians*, which shows how unfairly Sir *George* argued, to instance Actions of Men rendred mad by a barbarous execution of *Cannibal* Laws, to defend the making of those very Laws.

As for the Honour he alledges I do the Faction, in mentioning some Great Men as Persecutors, much good may it do them: for if, according to the Learned Doctor's Argument, Quality, Sense and Interest cast the Ballance, then certainly *Nero*, and *Julian* the Apostate, were too heavy for the Apostles and Primitive Christians; and that great Monster, *Lewis XIV.* has much the better of his Protestant Subjects. Well, but the Doctor says afterward, *They have reason to glory in their Parts, Honour and Integrity*; which is none of my Business to question. But the Instances they are charged with, will come under none of those Heads, and therefore the Doctor's Panegyrick is foreign to the purpose. But we can easily answer, that their Majesties and present Parliament, have declared the very

Laws, which were yet more torelable than their barbarous Execution, Wicked and Impious ; and I hope the modest Doctor will allow, that they have Quality, Sense and Interest enough to cast the Ballance. I shall only add, that Sir *Geo. Mackenzie*, by a Concession, *Pag. 17.* destroys his own Hypothesis ; for there he owns that Presbyterian Ministers, who were sent to reclaim these Criminals, and Presbyterian Jurors who were summoned to their Trial, seldom failed of condemning them : so that *from his own Mouth he gives himself and the Doctor both the Lie, when they charge those Principles upon the Presbyterians in general, and consequently discover the falshood of that Necessity, which they pretend the Government was under, to make such Laws against us in their own Defence.*

Pag. 13. Sir George says, That the Heretable Judges, i. e. Hereditary Sheriffs, refused to put the Laws in execution against Conventicles, by which they became formidable. Which destroys two more of his and the Faction's Assertions, viz. That Presbyterianism was not popular, and that none but the Rabble were their Friends ; for those Hereditary Sheriffs are the best and most ancient Families generally in every County : So that Sir George wrongs his Cause exceedingly by that Concession, seeing those Hereditary Judges living upon the Place, and being acquainted with the Industry and Honesty of the persecuted Party, would not abandon their Honour and Conscience to become Hangmen to their Neighbours and Tenants. And therefore the Court being resolved to ruin the Country, imployed bloody cut-throat Papists, as the Earl of *Airly* and Laird of *Meldrum*, and their barbarous Savages the Popish Highlanders. But according to the natural disingenuity of his Faction, he takes no notice, that those Military Judges pull'd the Hereditary Sheriffs from off their Benches, and would not let them proceed against the Presbyterians according to the Statute-Law, because that was too mild in their Opinion. One remarkable Instance thereof was at *Selkirk*, where *Meldrum* pull'd *Philiphaugh*, who is Hereditary Sheriff of the Forest (now a Lord of the Session) out of his Chair, when holding his Court.

Another of Sir George's Defences are, the alledged Severity to the Cavaliers in *Charles* the First's Time : Which if true, though there's no reason to take his Word for Proof, he could not but know the truth of that Maxim, *Inter Arma silent Leges* ; and that this could not justify the Dragooning of People to Church, and taking free Quarter in time of Peace. But Sir George, according to his wonted disingenuity, takes no notice of the Case of that

that Severity, if any such were, *viz.* that the Persons so treated, harassed their Native Country with Fire and Sword, in conjunction with those who had cut the Throats of Protestants in *Ireland*, filled the Kingdom with bloody Murders and barbarous Villanies.

I have neither time, nor is it consistent with my present Design, to animadvert any further upon his pretended unanswerable Book; but I think any honest Reader will be satisfied that it needs no worse Character, than to be stigmatiz'd as a flat Contradiction to their Majesties and the present Parliament of *Scotland*, being a sophistical and unfair Relation of Matters of Fact, to make the World believe that all those Grievances have been false, which the Parliament complain'd of, his Majesty declared against, and founded the Justice of his Expedition upon their Redress: So that it will issue in this, either that Sir *George Mackenzy* is a Liar, or that his Majesty and the Parliament of *Scotland* are such; and therefore, good Mr. Doctor, I am not afraid to appeal to the Judgment of all disinterested Persons, whether it be you or I that are most void of Generosity, Honour, Modesty and common Sense, of all which you deprive me in the 89th Page of your Libel. So that tho the As's may vapour a while in the Lion's Skin, the Ears of the dull Brute will discover him at last. And thus our Doctor has wounded his Pretences to Loyalty, by defending Sir *George's* Book.

But allowing all to be true that Sir *George* alledges as the Cause of our Persecution by *Charles* the Second; I say still, that the Faction deserves to be more severely treated by this Government upon the very Parallel, *viz.* thus; They own Passive Obedience to be true Doctrine, and were as much sworn to that as we were to the Covenant; so that if they believe that Doctrine, they must needs look upon their present Majesties to have no just Title, and think themselves obliged to rebel. Now Malice it self could never fasten any such Consequence upon the Covenant as to *Charles* the Second's Title: *Ergo*, Passive Obedience must be more dangerous to this, than the Covenant was to that Government. But the Doctor turns his back, and takes no notice of this Argument, only magisterially tells you, that if there be no more in the case than Passive Obedience, the Government needs not be afraid: Tho every body but the Faction, whose Interest it is to dissemble the Consequences of their Principles, sees the contrary by Demonstration from the Practices of the Nonjurant Bishops, the high Church-of-*England* Zealots, and the Scots Rebellions. 2. The Episcopal Party disown the Presbyterian Ministers, and won't hear them; *Ergo*, by Sir *George Mackenzy's* Position,

sition, they should be dragoon'd to Church, and with much more reason than they dragoon'd us ; for there's nothing in our way of Worship but what they practis'd themselves ; nor can they object against our Form of Government, for they had it in conjunction with their own Episcopacy. Then seeing we neither do nor desire that they should be persecuted on account of their Dissent, whether are they or we most moderate ? All the difference is, that there are no Laws against their Nonconformity as there were against ours : which I grant to be true ; and hence we can demonstrate Presbyterian Moderation, that the Parliament did not make any Laws against the Consequences of Prelatical and Passive-Obedience-Principles, tho the Prelatists made Laws against ours ; and sure I am, we had much more reason to have made Laws against them, who did actually oppose and rebel against his present Majesty while the Parliament was sitting, and yet no such thing was ever moved. As for his Allegation, that our Moderation proceeds from the opposite Biass of the Nobility and Gentry ; it shows his Ingratitude : but all Men of sense must needs be convinced that the Parliament, who settled Presbyterian Government, and that with so much care as to entrust none but the old Presbyterian Ministers, thrown out by the Prelates, and such as they should admit, with any share of the Government, were not so much bias'd in favour of the Episcopalians, as to refrain from making such Laws on that account, if there were no other reason.

Pag. 91. He owns that the Author of the *Scotch Presbyterian Eloquence* has perhaps been unwary as to some Stories, which need Confirmation. Well said, Doctor, *perhaps unwary*, when I have made it evident from his own words that he contradicts himself ; but the Inconsistencies I charge him with, you say you have no Inclination to examine ; and truly I believe it, because you know they are true. And whereas you say there is not one good Consequence in my Book : pray let's hear what you can say in your next to avoid the dint of the Consequences there deduced, and here repeated, to prove your Party in general, Liars, Persecuters, &c. But the good-natur'd Doctor being sorry that he has done us so much favour as to grant that his Friend was unwary as to some Stories, retracts immediately, and tells you, *there are multitudes of true Stories against us of that nature, and believes that there was no Injury done us in publishing that Book*. Well argued, wary Doctor ; you own that your Friend was *unwary* in publishing Stories which needed Confirmation, tho he delivered them all as positive Proofs, and yet say he did

us no Wrong. So that I perceive, according to your Episcopal Conscience, a Breach of the Ninth Commandment is no Injury. But Doctor, seeing you have given your Friend the Lie, e'en box it among you till you box one another's Ears. But in truth, Doctor, he has no reason to be angry with you, seeing you give your self the Lie as well as him: for *Pag. 91.* you say that you believe the Presbyterians had no Injury done them by publishing that Book. And yet *Pag. 93.* you say, you do not believe those Stories of Mr. *Rule* publish'd in that Book; so that the wary Doctor must either grant himself a Liar, or that to publish Lies against a Man is no Injury, which makes him a Blasphemer. Now, good Doctor, *Utrum mavis elige*, take your choice.

The Doctor goes on, and proves his Argument thus: The printed Accounts cited from their Books are equal to the unprinted Relations of their Sermons and Prayers: but takes no notice of the perverted Propositions and false Citations, which I have proved upon his Friend from our printed Books, nor of what I said in Mr. *Rutherford's* Defence, but goes on to revile him, tho his Works praise him, and make his Memory precious. Good Doctor! remember your own beloved Apology of the Kites, Crows and Jackdaws, and pray take in the Cuckows, solemnizing a Jubilee over the dead Falcon; and apply the other Fable to your self, that the Ass, amongst other Beasts, kick'd and insulted over the dead Lion. For sure I am, if Mr. *Rutherford* were alive, he would disdain to enter the Lists with such an Episcopal Hawker as you, but would content himself to say, *Etiam si tu poena fueras dignus, tamen ego indignus qui à te poenas sumam*, which is in plain Scots, he would scorn to foul his Fingers with you.

Well, the Doctor knows not whether to believe, or not believe; and mark his Civility to Mr. *Rule*, for you must know he will not allow him the Title of Doctor, that's too much for a Presbyterian: He tells you he has given you a couple of Instances of greater Ignorance and Nonsense in Mr. *Rule's* Book than any that's to be found in the Scotch Eloquence; and yet in the beginning of the 93^d Page, he tells you he does not believe the Instances in that Book against Mr. *Rule*; why, good Doctor, it would seem you think them not Nonsense great enough for Mr. *Rule*: But should not you believe your Brother, the Author of the *Presbyterian Eloquence*, as well as you would have him to believe you? Truly in his next Pamphlet he had e'en best be quit with you, and use your own words, *viz.* That he will not believe what you say unless he have

have better Authority. And last of all, Doctor, seeing you own that his Authority is not good; pray, why are you angry with me for writing against him? Poor Doctor! remember that the false Witnesses against Jesus Christ could not agree in their Evidence: and seeing you and your Comrade are at giving one another the Lie, be not angry if I call you both Liars.

Ibid. The Doctor tells us, that the most blasphemous Story in the *Scotch Presbyterian Eloquence*, can be proved by the most undeniable Evidence, particularly those against Mr. *Urquhart* and Mr. *Kirton*: But he would do well to remember that he himself has already belied one of his Evidences, and we have no great reason to think that the rest are of any better Credit. But further, I am sufficiently satisfied by those who have lately made an Enquiry into the Affair, that the whole is a malicious Calumny.

Well, after a little more Vomit, he tells you, That the absurd ludicrous Sect metamorphose Religion and its solemn Exercises into Theatrical Scenes. Commend me to the wary Doctor! what, not one Page without contradicting your self, or your Brother the Author of the *Presbyterian Eloquence*? He said that our Preachers were whining Fellows that drivell'd at Eyes and Mouth, and now your Doctorship tells us that they are Merry-Andrews. Well, Doctor, who's the Liar? he says it's you, and you say it's he, and I say it's both.

Pag. 94. The Doctor seems content that he and his Party be reckoned Publicans and Sinners, so he can but perswade the World that we are Scribes and Pharisees. Pray, good Doctor, dignify and distinguish your self and your Party by what Title soever you please, and observe the wise Man's Rule, *γινώθι σεαυτον*; but be charitable to your Neighbours, and before you charge us with acting Comedies, consider how you'll reconcile your self to your Brother, Author of the *Scots Presbyterian Eloquence*, who chose rather to represent us as personating Tragedies; and you and he both seem so very well acquainted with the Customs of the Play-house, that you had e'en best petition their Majesties for *Mumford's* place, and the other (what do you call 'em) that's lately dead, and then we may not only sing but swear, *That the Pulpit and Stage have corrupted the Age*. But one word more, Doctor, and that's this; Take your Brother *Foster* along with you, for he'll make a special Bully, and then you may sport your selves in your Theatrical Scenes, I had almost said Obscenities, and act Comedies, Tragi-comedies and Farces altogether; and take my word for it, you need not doubt of Visits from the
same

same Angels and Ladies who are so kind to you now.

Pag. 94. The Doctor breaths out such venomous Reflections, and so remote from Truth, that they must needs be inspired by Hell it self: so that his Doctorship may very well pass for a black Enthusiast. But it is very strange the Presbyterians should be such *foolish and Criminal Preachers*, as to make all Religion ridiculous, and yet be preferred by King, Parliament and Country, when the Episcopalians are rejected.

Pag. 95. He comes to invalidate my Instances of the vicious Lives, and ridiculous Sayings of the Prelatical Clergy; and truly, Doctor, I agree, that it's neither decent nor generous to wrestle with a Scavenger, but it's much less to attempt it and be foild. Well, Doctor, to your first Topick, that this way of Libelling is the true Characteristick of our Party. Good Sir, let's join Hands then, for really I did not know before that yours and ours were the same; as they must of necessity be, if Libelling be our Characteristick: for that your Party are Libellers, needs no other proof than the Catalogue in the Frontice-piece of your Apology; *The Scots Presbyterian Eloquence*, your Apology it self, and the Postscript, *Jam cuncti Gens una sumus*; and pray, seeing it is so, don't disturb the Repose of your Prelatical Friends at Court any more, to patch up an Union by Force or Fraud. But now I think on't, there are a sort of *Litera Mutabiles*, which run from one side to another; and I believe that's the Reason why Characteristicks cannot be so easily distinguished; For who can tell where to find a Man that's sometimes a Protestant, sometimes a Papist; turns Protestant again; and from a Cadee, become a Curat; then Head of a College, and at last leaves his Country for Schism and Disloyalty?

As for your Story about *Spotswood*, you would have done well to have cited your Author; for since, as I told you not long ago, you gave your self the Lie, we have no reason to believe you. Moreover, it's but very natural for a Cadee of *Dunbarton's* Regiment, which us'd to plunder People of their Goods, and make no scruple to rob Men of their good Names, not to be believed.

For your *Encomium* on Arch-bishop *Sharp*, it's no surprizal to me, his Villany was so universally known, that no Man but those of his Gang will defend him; and that's no more than *Whitney*, lately hang'd for Robbery, may expect, and without doubt has from his *quondam* Underlings. As for your charging the Arch-bishop's Murder on the Presbyterian Principles, 'tis like your Philosophy: Mr. *Shields* says it, *Ergo* it's true. It were a sufficient Answer to tell you,

another denies, *Ergo* it's false. And I tell you, again and again, That *the Hind let loose*, was never the Standard of our Principles, nor approved by our Party; and I dare venture to say, Mr. *Shields* will not now own every thing in it himself: Nor is it his Disgrace, but Honour, to retract what upon second thoughts he finds will not hold. And as for your Allegiance, that there's *nothing worse in the Morals of the Jesuits*: You do well to defend your *Friend*, but I directed you before, where you might find as bad, nay worse, among our Scots *Prelatists*, who gave publick Commissions to murder Men without Form of Law; which is more than a sudden intemperate fit of Rage in a few Men, who accidentally rencountering the Prelat, who was actually pursuing them for *their Lives* by his booted Apostles, did inconsiderately deprive him of *his*.

As for what I say against the Church of *England*, it's what many of her Sons own to be true: and whether the Passive-Obedience-Men deserve any better treatment, I refer to the incomparable *Argument* lately published by Mr. *Johnson*. So that if there be any Incivility to the Church of *England*, it's yours and not mine, for I distinguish whom I mean, and apply it to all in gross.

Pag. 101. He charges me with attacking all our Kings since the Reformation. This is unwarily argued, Doctor; then I perceive, that according to you, King *William* is none of our Kings, for sure I am I do not attack him.

But your Doctorship may please to know, that I accused none of your Kings, but what the Parliaments have accused before me; and I think their Copy may be writ after: nor do I know any reason why we should be more sparing of late, than former Kings, if their Male-administrations be alike, and that it may be done with equal safety. All Histories, Sacred and Profane, abound with the wicked Lives of Kings; so that this Prelatical Maxim, of burying their publick Faults in Silence, never yet found, nor never will find encouragement from God or Man; and their contrary practice flows not from Principle, but Interest: nor do they spare Kings more than others, when they thwart that; witness *Heylin's* Reflections upon pious K. *Edward* the Sixth; and the Carriages of the whole Party toward K. *James*, when he granted the Indulgence; and to this we may add their continual Invectives and rebellious Practices against their present Majesties. So that they have forgot the so-much wrested Text, which condemns speaking Evil of Dignities, they being the guiltiest of all Men alive in that respect, as may be demonstrated from their Clamours against all but Monarchical

Govern-

Government, though all Powers that be are ordained of God ; and to which according to the Divine Command, we should always chearfully submit, whether to the King as Supream, or other Governours. Magistracy in this respect being also called *the Ordinance of Man* ; because, though the *Genus* be determined by God, yet the *Species* is left to the determination of Men ; else were it altogether unlawful for the Subjects of Republicks to own their Governours, which no Man, *sana mentis*, will affirm. And herein God has evidenced his Love to Mankind, that he hath bounded all sorts of Governments with one Commission, which is, to encourage the Good, and punish Evil-doers : So far may they go, and no further.

Ibid. He says, That I charge them with such as were deposed for their Immoralities, as Dean *Hamilton* and *Cockburn* of *St. Bothens* : whereas I only charge them with having protected those Men from the Punishment due to their Impieties, and baffling their Prosecutors : So that if those Men were depos'd at last, it confirms my Charge of Injustice in the Administration, which punish'd Men for accusing those, whose Guilt at last they themselves were forced to confess.

As for your Apology for Arch-bishop *Paterfon* ; It is not much for your Credit to be Patron to a common Stallion, whom all *Scotland* know to be such ; and *Mag Paterfon* (a common Strumpet) did own before the Lords of the Session, but a few Years ago, that she lay both with him and his Brother : and one of the greatest Ladies in *Scotland*, took him in the very Act of Villany with one of the Dutcheßes of *York's* Maids of Honour, upon the back-stairs of the Palace. The modest Doctor pretends to be very squeamish, and complains of my Obscenity, alledging, That *none but a Devil can repeat, nor none but the Author invent such Instances as are there brought against the Episcopal Clergy.* Good Sir, to use your own Expression, the paltry eruption of your Passion seems here ungovernable : If he be a Devil that repeats them, what is he that acts them ? But why must he be more a Devil that gives an account of Episcopal Debauches, than he that forges prophane Stories against the Presbyterians ? Let any unbiassed Man read the *Scots Presbyterian Eloquence*, and the Answer, and certainly he must own, That if the latter was writ by a Devil, the former must be writ by a *Beelzebub*. Your magnifying the Arch-bishop's Merit so much, who was imprison'd for Disloyalty, shows your disaffection to the Government.

Your Defence of *Brown* and *Cant*, are so like a pedantick Doctor, that they deserve no regard ; and what I write of them, are so far from being my Invention, or, as you most learnedly word it, *is the Exhalation of my most infectious Breath*, that I can bring you the Authors to avow it to their Faces.

Pag. 103. He says, *It's pleasant to see me accuse the Church for the Sayings of the Presbyterians* : You own that those who preach'd such ridiculous things, were guilty of Blunderings after they conformed to Episcopacy. Truly, Doctor, if there were any greater Blunderers amongst them than your self, they must have been Blunderers in Folio ; for I cannot think they were guilty of a more palpable Blunder than this, to call Preachers, who comply'd with our Scots Episcopacy, *Presbyterians* ; for, by that same Argument, we may still call the Doctor a Papist, for such I am informed he sometimes was.

As to Dr. *Canaries*, your Testimony is not of validity enough to clear him of that Accusation which I say still is upon Record : And suppose it true that these Presbyterian Ministers and Judicatories declared, they could make nothing of it, that will not amount to prove it false ; every one knows that Crimes of that Nature are very difficult to prove, especially when all the Parties concern'd are link'd together in Interest, and think it behoves them to retract what they formerly said, as I am very well assured by them, whose Reputation is fairer than the Doctor's and yours both, that there is unexceptionable Evidence of the Woman's having declared the thing her self : And we have a very pregnant Instance of a Person of no mean Note, whose Accusation most in *England* are satisfied is true, and yet we see nothing can be made out, neither before the Judges, nor the Lords.

As for your Appeal to Mr. *Spalding*, that he should say, nothing could be made of it, it is absolutely false ; he only said it as to the baptizing part ; which yet, as I have already hinted, is far from proving it a Lie.

So that this Topick, that nothing can be made appear of it that may justify the Decrees of a Court after so many Years time, is not sufficient to acquit Dr. *Canaries*. But suppose the thing to be altogether false, it argues a very great want of cleanly Men amongst the Episcopalians, that they should chuse such a Man for Agent, who lay under a flagrant Scandal. The Apostle's Rule is clear, that a *Bishop ought to be blameless*.

The Doctor's next Apology is for himself, and very angry he is that I said, [*commonly called Doctor*] which now I hope I have made him amends for. But heark you, Doctor, I had almost forgot to tell you of another Lie you have given your self, and your Brother-Libellers, the Authors of the Scotch Eloquence: for you all said, *Nemine contradicente* before, that the Presbyterians were a proud, sower, unconvertible Tribe, and that there was nothing like Justice among them; and now you own that the Presbyterian Privy-Council, and a Presbyterian Synod, treated Dr. *Canaries* with special Honour, acquitted him, and reprov'd his Accusers. Really Doctor, this is somewhat odd: Can any good thing come out of *Nazareth*? Is it possible, that notwithstanding of all your Clamours, that you have at last drop'd out a Commendation of their honourable Procedure? Truly, Doctor, this is not warily done, pray reconcile this with what you advanced before, that we had no Injury done us in the former Book, tho therein we were said to be Enemies to all good Morals? But, Doctor, I beg your Pardon, perhaps you intend our Civility to Dr. *Canaries* as a Proof of it; for truly he was accused for no good Morals.

Well, but what did I say of Dr. *M——o*? truly that it's well known he rid in the Pope's Guards, and the Doctor denies it, and says it's known to none but Presbyterians, who can discover Plots in the Moon. Doctor, I wish it were as sure that there are none in your Prelatical Church. But give me leave, Doctor, this impudent hint of denying the late Prelatical Plots against the Government, shews you have need of a better Purgation from the Charge that you rode in the Pope's Guards than you own: For really, if that were as true, as that there have been and are Plots amongst the Prelatists, it's true enough. But to satisfy your Doctorship that it's none of my Invention, I tell you truly that I can bring you twenty who heard it of you before ever your *Eloquence* or my *Answer* was publish'd; and if our Friends make use of Stories now and then which want Confirmation, it's no more than what you accused your Brethren of just now, then *Veniam damus petimusq; vicissim*. And indeed, Doctor, to be serious with you, I wish that the Falshoods which have been mutually charged on one another, may oblige both to be more tender of publishing Reports upon trust; but seeing you are the first Aggressors, blame your self for the Consequences; and I think that your Doctorship particularly ought to have been a little tenderer of justifying such self-Contradictions as the *Scots Presbyterian Eloquence*, seeing I understand that when you were your self

self Parson in ——— you were your self accused of Villany with a Woman among the Corn; truly, or otherwise, is not mine to determine: But seeing you publish'd random Reports against us, we cannot be blamed to answer with what we have heard concerning you; and truly, Doctor, I am so far from being guilty of Forgery, with which you charge me so often, that were I to speak my last, I can freely declare, that I do not know one Syllable of what I write to be false, tho I know a great deal of it to be true, yet I never avouch'd all those Instances of the Follies and Vices of your Clergy as undeniable Truths, as you and your vapouring Brethren did yours in the *Scots Presbyterian Eloquence*. For I scarce think it possible that at such a distance, so many Stories can be transmitted on such a Subject, and in so great haste, without Mistakes: And yet I think there is no such great odds betwixt riding in the Pope's Guards, and being a Cadee in *Dumbarton's* Regiment which guarded Popery, and contributed so much to enslave *Europe*: so that it was but an auspicious Omen of being a good Country-man, much less a pious Protestant Preacher, to be a Volunteer in that Regiment; not that I would detract from the Honour of their gallant Colonel, who tho he was so unhappy as to be a Papist, yet did truly inherit the Noble Soul of his Family. Nor yet would I derogate from the Valour of that Regiment, but I think these Nations are pretty well satisfied how little we are obliged to them either for our Civil or Religious Liberty: And I make bold to say it, they are as little obliged to their Cadee.

The feeble Defence which in the next place you make for *Gray, Hendry, Hannan, &c.* deserves no Thanks from them, nor Answer from me; and for your abominable Charge of a prostituted Conscience, lodg your Accusation nearer home; and tho you have prostituted yours to Churches and Princes who drive distinct Interests, I never did so with mine. And to conclude with your pitiful Reserve to prove me a Liar, because in the Title Page it's said, Printed by *Tho. Anderson* near *Charing-Cross*, 1693. It shews your Cause was sinking, when you lay hold on the first thing comes to hand; but to satisfy you further, I tell you 'tis no Lie, and charge you upon Credit to prove it one, for *affirmanti incumbit probatio*. You have not scribbled so much, but you must know that Booksellers often put the Date of the following Year to Books printed in *Michaelmas* Term, which was the only apparent Falsity; and for the rest it surpasses your Skill to prove it a Lie.

Instances on Record of the notorious Cruelty and Injustice used in the time of the late Prelatical Administrations in the Courts of Judicature against the Presbyterians, in the Persons of Sir Hugh and Sir Geo. Campbel, and the Laird of Blackwood.

AS for the Morality and Vertue of the surviving grand Patron of the Faction, and their lately deceased invincible Champion, Sir *George Mackenzy*, this following Instance will set it in its true Light. *Q—ry*, tho *Douglas* by Sirname, yet envying the Marquiss of *Douglas*, the Chief of the Family, whom he hath a Pique against, for refusing to take the Cross-bar out of his Arms, designed to revenge himself on his chief Chamberlain, or Steward, the Laird of *Blackwood*, a pious and worthy Gentleman, by whose Care the Marquiss's Estate is frugally managed, and that illustrious Family chiefly enabled to maintain it self in what remains of its ancient Splendor. *Q—ry*, and Sir *George*, not knowing which way to reach this Gentleman, did on purpose procure an Act to make Converse with such as they were pleased to call Rebels, or Converse with any that had Converse with them, HIGH TREASON. The Marquiss having good part of his Estate about *Douglas* in the West, where a great many of his Tenants were concerned in the Insurrection at *Bothwell-Bridg*; they thought that *Blackwood*, must unavoidably converse with some of them upon the Marquiss's account, and so of necessity be catch'd; hereupon they indicted him, and found it a hard matter however to prove any such thing upon him. But getting notice that there was one Mr. *Wilson*, an Inhabitant of *Douglas*, a Man of considerable dealing with many of the Noblemens Chamberlains of the West, that had also dealt with *Blackwood*; and the said *Wilson* was reputed a grand Rebel, because one of those who had been forc'd to take Arms by the Tyranny of the then Government. They set a great many of their Implements at work to take him, which was no hard matter to effect, because he frequented most Markets in that part of the Country, and was often at *Edinburgh*; so having taken him, they brought him to Sir *George Mackenzy*, who threatned him terribly, and accused him with abundance of Rebellious Practices, which had rendred him obnoxious to the Law, and liable to Death; and having, as he thought, alarm'd

allarm'd him sufficiently; then he begun to flatter him, that he should not only have a Remission, but also a Reward, if he would give Evidence that he had conversed with *Blackwood*, whom they had then in Custody, and under Process, which he altogether refused. However, Intercession being made to Sir *George* on Mr. *Wilson*'s account; and some undertaking to perswade him to a Compliance, he admitted him to Bail, to appear such a certain day. *Q*——ry having notice that Sir *George* had let Mr. *Wilson* go, was so enraged at the Disappointment of swallowing *Blackwood*'s Estate, that being then in great Power, he swore, that if Sir *George* did not get *Wilson* again to hang *Blackwood*, he should hang for him, because he himself had conversed with *Wilson*, a Rebel, and let him go. Sir *George* being thus circumstantiated, sent in quest of Mr. *Wilson* before his day, but he could not be found. However, they proceed to Trial, and, which was easy for them to effectuate, who were so dexterous at suborning of Witnesses and packing Juries, got *Blackwood* condemned, which his Advocates (or Counsel) particularly Sir *George Lockhart*, were so angry at, that they offered publicly in Court to prove Sir *George* to be as guilty as he, viz. in conversing with Mr. *Wilson*, who not being able to deny, tho' fain he would, he confessed it, and told them that he would go to his Majesty and get a Remission: Whereupon all cry'd out Shame upon him! to prosecute a Gentleman to Death, for that whereof he was guilty himself. And *Blackwood*'s Counsel insisted that he ought to have the Benefit of a Remission also. Notwithstanding, *Q*——ry and Sir *George* hurried on toward Execution, nor could they allow the Gentleman time to prepare for Eternity, but call'd for his Accounts of the Marquis's Estate, which the Noblemen and others appointed to take, finding so just, and seeing the Gentleman so grave and composed, they became Intercessors for a Remission, which was obtain'd, and the Greed and Malice of his Enemies frustrated. However, we see by this Instance the Vertue, Religion and Morality of the grand Pillars of our Scots Prelacy, which our Pamphleteers do so much boast of. But this following Instance will yet add a new Varnish to their illustrious and resurgent Vertues.

The barbarous Prelatical Persecution, together with that unheard-of way of proceeding against *Blackwood*, having alarm'd Sir *Hugh* and Sir *George Campbell* of *Cesnock*, with other Gentlemen who were Presbyterians, or favourers of them, although they knew themselves Innocent, yet thinking it not safe to stay in the Kingdom

dom, where *Sir George Mackenzie* could stretch the Law, and make it reach the Life and Estate of whomsoever he would, they came for *London*, with a design to represent their Grievances to *K. Charles the Second* : But that same Hand which persecuted the Presbyterians in *Scotland*, falling upon the Dissenters and moderate Churchmen in *England* ; those Gentlemen happened to come hither when the Earl of *Essex*, my Lord *Russel*, &c. were committed on pretence of a Plot ; and Scots-men, because oppressed, being generally look'd upon as Dissatisfied, the said *Sir Hugh* and *Sir George Campbell*, were illegally taken up, without a Warrant ; and having been divers times examined by the King and Council, there could not the least ground of Suspicion be found against them, saving what *Atterbury* the Messenger did falsely Swear : And being made sensible of his Perjury by the said Gentlemen, he told them, that his Oath could not harm them. Which my Lord *Melford* and *Sir George Mackenzie* being aware of, they went to the Duke of *York*. And my Lord having a Prospect of the Gentlemen's Estates, they dealt with the Duke to procure a Warrant from the King to send them for *Scotland*, where they would do their Business. This was quickly granted ; and then *Sir George* set about suborning of Witnesses against them ; and the Evidence was managed and instructed by *Sir W. Wallace* of *Craigy*, my Lord *Melford's* Brother-in-Law ; *Hugh Wallace* of *Garits*, Chamberlain (or Steward) to the said *Sir William* ; and *Hugh Wallace* of *Ingilston*. The Evidence being prepared, *Sir Hugh Campbell* was brought upon his Trial, before the Earl of *Perth* then Lord-Justice-General, (or Lord-Chief-Justice) of *Scotland*, who was very eager in the Prosecution ; and having pick'd a Jury for the purpose, they proceeded to call the Evidence, viz. *Tho. Ingram*, Tenant to *Hugh Wallace* of *Borland*, Cousin to *Sir William Wallace* the Suborner ; *Daniel Crawford*, and one *Fergusson*. The Earl of *Perth* having, according to Form, administered the Oath to the Witnesses, which is always done with much Solemnity and Gravity in *Scotland*, their Consciences began to rebound ; and upon Examination, they solemnly declared that they knew nothing against *Sir Hugh Campbell*. Which struck *Sir Geo. Mackenzie* and the Court with Confusion ; and all the Spectators shouted for Joy, crying out, That it was the Hand of God. Whereat *Sir George Mackenzie* being enraged, bellow'd out, That he never heard of such a Protestant Roar, but at the Trial of the Rebel *Shaftsbury*. However, the Jury being shut up, return'd in a little time, and brought the Prisoner in, Not Guilty. His Council pleaded, That according to Law he might be

discharged at the Bar : Which my Lord-Chief-Justice and Sir *George Mackenzie* refused, the latter being the King's Advocate, or Attorney-General ; and alledging, that he should find both Sir *Hugh* the Father, and Sir *George* the Son, guilty of High-Treason in *England*. Whereupon Sir *Hugh* was remanded to Prison, and an Indictment exhibited against both Father and Son, to appear before the Parliament ; wherein the Duke of *Queensbury* was to be Commissioner, who was as zealous for pursuing the Prisoners as any. The next Thing which the Prosecutors took in hand, was, to bring down some of the English Evidence, who pretended to discover the Plot at *London* ; and accordingly they were sent down in one of the King's Yachts. And by the Artifice of the Prosecutors brought into the Company of the Prisoners, who neither knew them nor their Design. The Evidence being examined before the Secret Council, and not being able to say any thing against the two Gentlemen, they were sent for *London* again in the Yacht. After this the Duke of *Queensbury*, Earl of *Perth*, Sir *George Mackenzie*, and others of the Faction, tampered with the Prisoners own Counsel, to advise them to cast themselves upon the King's Mercy, using for Argument, *That the Parliament would condemn them, though Innocent* ; and that they knew there was no Appeal from their Sentence : and therefore if they would cast themselves on the King's Mercy, they would be sure to procure a Remission, and a good part of their Estate. But Sir *George Campbell* absolutely refused to cast himself on the Mercy of either King or Parliament, because he knew it was sought for only to be an Evidence of a Plot, whereof they were altogether Innocent. After which they separated Sir *George* from his Father, and shut him up without Pen, Ink, or Paper ; and so kept him in close Prison for ten Days : But finding they could not prevail, they dealt with his Father to perswade him ; and so returned him again to his Father's Room ; where being continually dealt with, by Persons of Quality, who were loth to see the Family ruin'd, and did urge, that he would certainly bring his Father, and himself both, to the Block ; he answered, That he was willing to sacrifice his own Life, so his Father might be preserv'd. And finding that that could not be done, without casting himself on the King's Mercy, he was prevail'd with to do it. And though their Lives were saved, yet most, if not all their Estates were seized.

I cannot omit one Particular more, *viz.* That the said Sir *G. Mackenzie* having a mind to ingratiate himself with the said Gentleman since

since the Revolution, he did seriously tell him, that he swore the Evidence three times (on their Knees) in his Chamber, that they should Swear what they were taught against his Father; and hop'd God would forgive him.

Now I appeal to the Reader, whether ever a Piece of blacker Injustice was transacted, for the Kind, on this side Hell; and whether our Prelatical Adversaries have reason to boast of those Mens Vertue, Worth, and Piety, who were principally concerned? And whether any Credit can be deservedly given to Sir *George Mackenzie's* Relation of Matters of Fact, from which he deduces Arguments to justify the Severity of the late Reigns against us, wherein he himself was the Prosecutor, and so deeply engaged, as appears by his own Confession. Now, I say, whether his Defence of *Charles* the Second's Government, writ since the Acknowledgment aforesaid; or the Parliament of *Scotland*, who in their Claim of Right complain of those things which he defends, ought to be best believ'd, let those who are unbiass'd judg. And seeing those two Instances of his notorious Injustice are Matters of Record, let the Reader bear Witness if I have not fairly disarm'd the Scots Prelatical Party of their best Weapon; seeing to all which was told them of their barbarity to the Presbyterians, they constantly oppos'd Sir *George Mackenzie's* Defence, as a Buckler that could not be pierced.

I have but one word more, and then I have done: I would have any moderate Church-of-*England*-man, answer from his Conscience, Whether he thinks those of his Communion were faithful to his Majesty, who constantly solicited him, till he was prevailed with, to employ some of those principally concern'd in the black Acts of Injustice above-mention'd, in the chief Places of the Government in *Scotland*; being moreover of the number of those Evil Counsellors whom he declared against at his first coming over. And seeing his Majesty, who has been but a little while among us, and often called Abroad, must needs in a great measure be a Stranger to Men and Things: May the Great God of Heaven preserve his Person and Government, from such dangerous Enemies as thus impose upon him, out of a pretended Zeal for the Church of *England*; and in the mean time they have no reason to be offended at us and our Parliament, if we witness as much true Zeal for the Church of *Scotland*.

Proofs of the Moderation of the Scots Presbyterians towards the Episcopal Party, from the Acts of the General Assembly held in the Year 1690.

THat the World may be satisfied of the Moderation of the Presbyterians, and how little reason the Doctor has to charge the *Cameronian* Principles upon them in general, I thought fit to exhibit in the Words of the General Assembly, held in *An.* 1690, what they express concerning the large Paper given into them by Mr. *Lineing*, Mr. *Shields*, and Mr. *Boyd*, called *Cameronian Preachers*; and the Substance of their Acts any way relating to the Episcopal Clergy.

As to the first they enacted, “ That it contained several peremptory and gross Mistakes, unseasonable and impracticable Proposals, uncharitable and injurious Reflections, tending rather to kindle Contentions, than compose Divisions; and therefore the said Paper was denied reading. And yet what is so heavily charged in that Paper, is far short of those Principles which the disingenuous Doctor will needs fasten upon the Presbyterians *in cumulo*.

And as to the Episcopal Clergy, read what follows.

By their Act of Oct. 28. they recommend to the Presbytery, to take notice of all Ministers within their Bounds, the late *CONFORMIST Incumbents* or *OTHERS*, who shall not observe *Fasts and Thanksgivings*, indicted by the Church, or shall be guilty of any other irregular Carriage, &c. So that they are no severer upon the Episcopal Clergy, than their own, for all the Clamours of the malicious Faction.

In that of 29 they enact, *That all such who shall be received into Communion with them in Church-Government, be obliged to subscribe the Confession of Faith, ratified in the second Session of the Parliament.* There it's plain that they arrogate no more Power than what is given them by Law; and it's obvious, that by this Act, they neither exclude the Prelatists *ab officio*, nor *beneficio*: So that the Church-of-England-Men have no reason to complain, that their Brethren are severely treated, for they have made no such steps towards a Comprehension with the English Dissenters, though his Majesty desired it. And yet what a racket do they keep, because the Scots Episcopal Clergy are only denied a share in the Government of the Church,

Church, which they designedly seek that they may undermine it, and are not ashamed to own it.

In their Letter to his Majesty, *Novemb. 13. 1690.* at the Close of that Assembly, they acquaint him with the Instructions which they had given to those appointed for Visitation, concerning the Conformists, *viz.* "That none of them shall be removed from their Places, but such as are either Insufficient, Scandalous, Erroneous, or supinely negligent; and that those of them be admitted to Ministerial Communion, who upon due trial shall be found Orthodox, Able, Godly, Peaceable and Loyal; and that such who shall be found to have received Wrong in any Inferior Judicatory of the Church, should be duly redressed. Yet what Clamour, what Lies, what Obloquy and Reproach have the poor Presbyterians of *Scotland* been loaded with, in blasphemous and virulent Pamphlets, publish'd in *London* by *Hindmarsh*, the late King's Bookseller, and promoted and disseminated by that ungovernable Faction. And what a clutter did the high-flown Courtiers keep about the Scots General-Assembly; how industrious to misrepresent them to the King; and how restless, till they had them dissolved, contrary to the Laws, and at such a time as we were threatned with a Rebellion at Home, and an Invasion from Abroad; that so his Majesty having disobligh'd his only Friends in *Scotland*, might be totally deprived of any Assistance from thence: but, blessed be God, who disappointed their Designs: And I hope, that moderate and truly Religious Church-of-England-Men, will henceforth be more cautious in listening to the Calumnies of our Episcopal Clergy, when they consider the Moderation of the above-mentioned Acts of the Presbyterian General-Assembly; which they have no reason to think of such dangerous Consequence as our Pamphleteers would have them believe; and as *D. M. ro*, in his Papers lately seized by Authority, would have further insinuated.

And that they may have yet a further proof of their Moderation, I would pray them to read the seventh Instruction given by the said Assembly, to the Commissioners appointed for Visitation, *viz.*

" That they be very cautious of receiving Informations against
 " the late Conformists, and that they proceed in the matter of
 " Censure very deliberately, so as none may have just cause to com-
 " plain of their Rigidity; yet so as to omit no means of Informa-
 " tion, and that they shall not proceed to Censure, but upon suffi-
 " cient Probation. And that the World may be farther satisfied

in their Impartiality, in the fourth Instruction they declared that the *Power of the Visitors shall reach Presbyterians as well as others*: and in the second Instruction, they gave them Power to stop the *precipitant or unwarrantable Procedure of Presbyteries in Processes*. If any Proceedings can be more mild or regular, let the World judg: So that whether Dr. M—— and his Fellow Libellers, who impudently assert, that there is nothing like Order, Moderation, or Justice among the Presbyterians, be Liars or not, let these Acts determine. And if there were no other thing to stop the Mouths of all Cavillers, the Assembly's Declaration, *That they would depose no Incumbents simply for their Judgment concerning Church-Government, nor yet urge Reordination upon them*, were sufficient; and if there be any Ingenuity in the Church-of-England-Men, it may for ever silence them as to their Complaints against our Administration, seeing those of their Communion have been, and continue still to be so much guilty of a contrary Practice towards Dissenters. And further, this Assembly, whom they branded as void of all Moderation or Humanity, made an Act in favour of Mr. *Couper*, Curat of *Humby*, and recommended Mr. *Cameron*, one of the late Conformists, to the Privy-Council for Charity, which is more than ever was done by any Episcopal Assembly in favour of Presbyterian Ministers.

Having proved the Fallhood of the Episcopal Calumnies against our Church as void of Moderation, it remains that I do the same as to the State; and tho it be already sufficiently done in my first Answer, it will not be amiss to insist on it in this: And because *contraria juxta se posita magis elucescunt*, I shall exhibit a short *Epitome* of their Acts of Parliament against us in the two last Reigns, and of ours against them in this, that the World may see on whose side Justice and Moderation lies.

Acts of Parliament by Charles the Second, and James the Seventh, against the Presbyterian Government, and Prebyterians in Scotland.

P*arl. 1. Sess. 1. Car. II.* They enacted the Oath of Allegiance, asserting the King to be the only Supream Governour over all Persons, and in all Causes; and obliging the Takers to the utmost of their Power to defend, assist and maintain his Majesty's said Jurisdiction against all Persons whatsoever, and that they should never decline his Power and Jurisdiction.

Parl. 1. Sess. 1. Act 2, 3, 4, 5, 11. An Acknowledgment of the King's vast and unlimited Prerogative was enjoyn'd to be subscribed by all in publick Trust over and above the Oath of Allegiance.

Octob. 1662. The Council, not Parliament, turn'd out 300 Ministers without Citation or Hearing.

Parl. 1. Sess. 1. Act 7. Sess. 2. Act 2. They enacted, That the National Covenant, and Solemn League and Covenant, should have no Obligation; and ordered them to be burnt by the Hand of the Hangman.

Sess. 2. Act 3. They restored Patronages.

Sess. 1. Act 4. Enacted, That none be Masters in any University, except they take the Oath of Allegiance, and own Prelacy;

Acts of Parliament by King William and Queen Mary against Episcopacy in Scotland.

P*arl. 1. W. M.* They enacted the Oath of Allegiance thus. " I, *A.* " *B.* do sincerely promise and swear, that " I will be faithful, and " bear true Allegiance " to their Majesties K. " *William and Q. Mary.*

July 22, 1689. Act against Prelacy, as a great and insupportable Grievance to the Nation.

Sess. 2. Act 2. For restoring Presbyterian Ministers, ordering them to have immediate Access to their own Churches, if vacant, and to have the whole Year's Stipend; but if there be an Incumbent in their Churches, he shall have right to the half Year's Stipend.

Act 5. Ratifying the Confession of Faith and Pres-

Prelacy; and none should be School-master, Tutor, or Pedagogue to Children without a Prelate's Licence.

Sess. 2. Act 5. and Sess. 2. Act 3. Enacted, That all in publick Trust or Office renounce and abjure the Covenant on pain of losing their Places, and Privilege of Trading.

Sess. 2. Act 2. Enacted, That all Petitions, Writing, Printing, Remonstrating, Praying or Preaching, shewing any dislike of the King's absolute Prerogative, and Supremacy in Causes Ecclesiastick, or Episcopacy, be punished as seditious: And that no Meetings be kept in private Houses.

Sess. 3. Act 2. Enacted, That all Non-conformed Ministers that presume to exercise their Ministry, shall be punish'd as seditious Persons. And that all Persons in acknowledgment of his Majesty's Government Ecclesiastical attend the Sermons of the Curats: Noblemen and Gentlemen refusing, to lose a fourth of their Rents; Burgesses their Freedom, and a fourth part of their Movables; and Yeomen the fourth of their Movables; and others 20s. a time, leaving the Council at liberty to inflict further Punishments, that if there were three above the Family at Preaching or Prayer, it should be esteemed a Conventicle; and commanding Lords of Mannors, Masters of Families, and Magistrates of Buroughs to cause all under their Charge to come to Church. And for putting these Laws in Execution, a High-Commission-Court was erected by the King, contrary to *Act 13. Parl. 10. Jac. 6.* with Power to examine upon Oath *de super inquirendis*.

Parl. 2. Act 1. Lauderdale Commissioner, Enacted, That by virtue of the Supremacy, the ordering of the Government of the

Presbyterian Government, as most agreeable to the Word of God, and most conducive to the Advancement of Piety and true Godliness, and establishing the Peace of the Realm, being received by the general Consent of the Nation to be the only Government in the *114 Act Jac. 6. Parl. 12. An. 1592.* Settling the Government of the Church on Presbyterian Ministers outed since *Jan. 1661.* and such as they have received or shall receive. Taking notice that many of the Episcopal Ministers had deserted their Flocks, and others were depriv'd for not reading the Proclamation, and not praying for the King and Queen. *Ibid.* They authorize the Presbyterian Ministers to appoint Visitors, and purge out scandalous and insufficient Ministers, and order those who are contumacious, and proven guilty, to be suspended and deprived.

Act 14. Impowering the Council to tender the Oath of Allegiance to suspected Persons, or to

the Church doth properly belong to his Majesty and Successors, as an inherent Right to the Crown; and that he may enact and emit such Constitutions, Acts and Orders concerning Church-Administrations, Persons, Meetings and Matters, as he in his Royal Wisdom shall think fit; which Acts, &c. are to be obeyed by all Subjects, any Law, Act or Custom to the contrary notwithstanding.

Seff. 2. Parl. 2. Enacted, That all who should be required do depone upon Oath their Knowledge of all Meetings, or Persons at them, on pain of Fining, Imprisonment, Banishment or Transportation.

Act 5. Enacted, That all outed Ministers found preaching or praying in any House but their own Family, be imprisoned till they find Bond for 5000 Marks, not to do the like again. Every Hearer, *toties quoties*, 25 *l.* if a Tenant, and 12 *l.* if a Sub-Tenant. And that all who preach in the Field, or in a House, if any of the People are without Doors, shall be punished with Death; and those who can seize and secure any such Minister dead or alive, shall have 500 Marks Reward. The Magistrates of Burghs to be fin'd at the Council's Pleasure for any Conventicles held in their Burghs, and they to be reimburs'd from the Landlord of the House: And Men to be fin'd if their Wives and Children went to Meetings.

Act 6. Imposed Fines from 100 *l.* to 20 *l.* *Sterling* a time, on such as had their Children baptized at such Meetings; and Servants to be fined in half their Wages.

Act 11. Seff. 3. The same Fines were imposed upon them who should keep their Children un-baptized for thirty days. And by *Act 7.* that same Session, they

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to secure them who shall be informed against on probable grounds, and to fine such as refuse in a fifth of their Estate, and not to exceed one or two Year's Rent of them who are Landed-Men.

Act 17. About visiting Universities, appointing Professors in the Faculties to take the Oath of Allegiance, and submit to the Government of the Church.

Act 35. Against such Ministers as being deprived for not praying for their Majesties, do preach and pray elsewhere, and diffuse the Poison of their Disaffection, forbidding them to exercise any part of their Ministerial Function on any pretence whatsoever, until they swear Allegiance, engage to pray for King *William* and Queen *Mary*, and disown King *James*; or to be proceeded against as disaffected.

Act 23. Concerning Patronages: The Freeholders and Elders of the Parish, being Protestants, are to have the

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enacted intolerable Fines on such as absented from Church for three days together.

Act 9. Sess. 3. They declared all Ordination since 1661. which had not been by Bishops, to be invalid.

In 1678, a Convention of States held by *Lauderdale*, laid on a Tax to levy Forces for suppressing Field-Meetings, which was afterwards continued by the Parliaments held by the Dukes of *York* and *Queensberry*.

In 1681, the D. of *York* being Commissioner, without taking the Oaths appointed by Law, and against Acts which rendered Papists incapable, they doubled the Fines for Field-Conventicles; and ordered Gentlemen to put away their Tenants, and Masters of Families their Servants, or sub-Tenants, without Warning, if they went to Meetings.

Act 18. They enacted, That all Jurisdiction doth so reside in his Majesty, that he may by Himself or Commissioners take Cognizance of, and decide any Cases or Causes, which he pleased.

Act 6, and 25. They imposed on all a self-contradictory Test, which obliged them to stand by the Confession of Faith recorded in *Parl. 1. Jac. 6.* which disown'd the Supremacy, and own'd the Lawfulness of Defensive Arms, tho' the contrary to both were sworn in the Test without so much as a *non obstante*.

Parl. 1. Jac. 7. D. of *Queensberry* Commissioner, *Act 3.* allowing Prisoners indicted for High-Treason to be summon'd to make their Defence in 24 hours time.

Act 4. That such as being cited for Witnesses in cases of Treason or Conventicles, and refused to depone, should be liable to

Presentation of the Minister: if the Parish disapprove him, their Reasons are to be judged by the Presbytery; and if the Freeholders and Elders do not apply to the Presbytery for calling and choosing a Minister in six Months, the full Power to be in the Presbytery, *tanquam jure devoluto*. And the same Act orders a Compensation to the Patrons for their Right of Presentation.

Act 38. For securing their Majesties Government, obliging all Persons who in Law are obliged to swear, to own their Majesties as King and Queen *de jure*, as well as *de facto*, and defend their Title against King *James*, &c. the Refusers to be reputed disaffected, deprived of their Offices, and be obliged to give Security for their Good-Behaviour, as the Government shall think fit, providing it extend no further than Bond, Caution, or personal Imprisonment, securing of Horse, Arms, or putting Garisons in their Houses.

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be punished as guilty of the same Crimes.

Act 5. That giving or taking the National, or Solemn League and Covenant, or owning them obligatory, should be High-Treason. *Act 7.* Making the Conceal-

ment of any Supply given to forfeited Persons, tho the nearest Relations, Treason. *Act 8.* That all who preach at

House or Field-Conventicles, or such as hear at Field-Conventicles, should be punished by Death and Confiscation. *Act 13.*

Re-injoining, and further extending the Imposition of the Test. *Act 23.* Making

the refusing the Oath of Abjuration, High-Treason. *Act 24.* Ordering all Lords of

Manners, &c. to insert a Clause in all Leases to their Tenants, obliging them and their Families to Conformity under exorbitant Penalties. *Act 25.* Ordering the *Cameronians* to be pursued, and those who

neglected it to be reputed equally guilty.

But the Scripture telling us, that Christ is Head of his Church, and that other Foundations can no Man lay, than what is already laid on the Prophets and Apostles: and Common Reason must needs inform me, that for any Man, or Party of Men, to take upon them any other than a Declarative Power in Church-Matters, and that according to the Word of God, must needs be an invading of Christ's Prerogative. And seeing he himself declar'd, that his Kingdom is not of this World, that it should be govern'd by Worldly Monarchs, is *humano capiti cervicem jungere equinam*. And I cannot but wonder,

that the Church of *England's* late Experience should not convince them of the Unreasonableness of this Doctrine: For I believe they were sensible under the late King, that a Popish Head was altogether inconsistent with the Safety of a Protestant Church. And I am confident the Christians in *Turky* never dream'd that the Grand Signior was the Head of the Christian Church: and this being a Demonstration that it cannot belong to the Chief Magistrate, as such, he can lay claim to it no other way. Especially, if we consider that the Church, as in *Acts 15.* did meet and declare the Mind of God in Church-Matters, without either the Call or Consent of the Heathen

There is also an Act, but what Number or Session I cannot tell, (being where I cannot get a sight of the Acts) abolishing the King's Supremacy in Ecclesiastical Affairs; for which we are mightily reproached by our Enemies, who do not consider what has been writ unanswerably by Mr. *Gillespy* in his *Aaron's Rod blossoming*, and other Books, against it. I confess my self but a meer Laick, and not skill'd in Controversies, having never made them my Study, any farther than to satisfy my self, that I did not give blind Obedience.

Emperors or Kings : So that it's plain the Church had Power to do so, and we have never yet had any Divine Revelation to recal it. Then as for abolishing Patronages, which occasions a further Clamour : It's plain that the Parliament have made a very rational Act on that Head ; and it's but equal that every one who has a Soul, and evidences any real Concern about it, should have a Vote in choosing his Minister, and not wholly rely on the Choice of a Patron, who perhaps is so wicked, that he takes no care of his own, and is very unfit to choose a Minister for the Souls of a whole Parish. And as for the other Acts, they are so plain, that any who will but take care to compare them with those of the late Reigns, if they be not blinded, as our Doctor was, with the Indecencies of Passion, we dare refer to them which are the most moderate ; or, whether the Scots Prelatists be not guilty of an audacious Lie, in asserting, that they are more severely treated than ever we were ? And I would pray the Reader to take this along with him ; That their Laws, tho barbarous to a Prodigy in themselves, were yet more barbarously put in Execution beyond their Extent : and that our Laws, tho moderate in themselves, are yet more moderately put in Execution. Yea, and besides those Acts of Parliament, their Council took upon them a Parliamentary Power, and made Acts more bloody than those of their Parliaments, enabling Souldiers to examine any Man they met, and to kill him without any further Trial, if he did not give them satisfying Answers to their Questions ; of which any that pleases may be fully satisfied in my first Answer. I had almost omitted taking notice of one remarkable thing which pass'd in the Convention of States after the Revolution. They declared themselves a free and lawful Meeting, whatever might be contain'd in the Letter from *James* the VIIth to dissolve them, or impede their Procedure ; in which Archbishop *Paterfon* and six other Bishops, and the Viscount of *Dundee* concurr'd. Now if this was not a manifest disowning of *K. James's* Authority, let any Man judg ; and yet these Men did afterwards exclaim against the Convention and Parliament as unlawfully called, because wanting *K. James's* Authority, and opposed *K. William's* coming to the Crown. So that it's evident, our Scots Episcopalians are Men of the same Kidney with those Jacobite Bishops in *England*, who join'd in sending for the Prince of *Orange*, and yet afterwards turn'd his Enemies out of a pretended Loyalty to *K. James*. The Faction have lately drawn up and dispersed amongst their Friends a sort of *Manifesto* from those of the Episcopal Perswasion in the North of *Scotland*, full of Invectives against the Government, which, together with other Monuments of their Rebellious Temper, &c. against their present Majesties, may perhaps in a little time see the Light.

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